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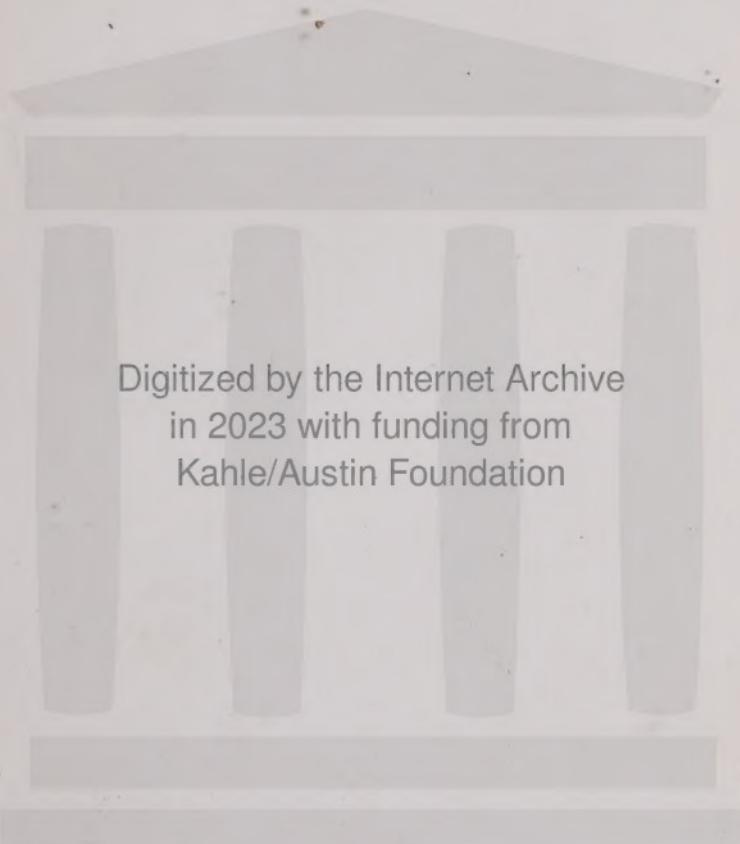
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THE GIFT OF

~~R. Fiswick Esq.
Newcastle.~~



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To the Christian Reader increase
of faith, and knowledge, with an earnest
zeale of Christ Iesus the Lorde.



HE Epistle to the Hebrews
conteineth such doctrine as the
holie apostle knew most neces-
sarie for the Iewes, who (a few
excepted) in the blindenesse of
their heartes, acknowledged
not Christ Iesus for the Mes-
sias: albeit all things long be-
fore prophecied of the M
as, by the holie Patriarch
Prophets, were in him clearly

& fully accomplished, & that in the eyes and eares of all Israel,
This their great blindenesse, caused the writing of
Epistole to be set foorth to the whole worlde: for as their othe
wants & falling off from the faith, & naturall Olive tree, can-
sed the faithfulness & grafting in of the Gentils: so their dout-
fulnessse, as the doubtfulnesse of Thomas, occasioned such clear
doctrine, that we which come afterward, cannot now without
singular impietie, make any doubt in the doctrine and Gospel of
our Lord Iesus Christ, the which long ago hath not beeene both
made, and fully answeared.

Whereupon, all men ought to be armed with this persuasi-
on, that whosoever againe doubteth, where the doubt is already
taken away: and whosoever sinneth the sinne that hath been
heretofore punished, is a double offender: for he is not guiltie of
the infidelitie alone, of the sinne, but also of the despising the

To the Reader.

example set downe for vs, that we trembling at th inf judge-
ments of God against others, should auoyd the sinne i our selues:
knowing that if we cōmunicate with the wicked in their blind-
nesse, we must also communicate with them in the langer: if in
the prouocation, then in the punishment. Wherefor concerning
my first wordes, the Lewes acknowledged not Iesus Christ for the
Messias and redeemer of the worlde: but we must acknowledge
it, and the rather having amongst the unspeakable treasures of
the word of God this precious epistle, wherein the dclrine of the
person, & offices of Christ are most substantially proed, & wit-
nessed by the holie Ghost.

For therein the Apostle chiefly proueth Christ o be the an-
ointed of God, annointed not with common Oyle, but with the
Oyle of gladnes: that is, with all fulnesse of the spirie, into a pro-
phet that teacheth vs the misdome and loue of the father: he a-
lone the priest that washeth away sinne, & maketh peace with
^{the} sacrifice, euē a high Priest after the order of Melchisedech,
all other Priests after the order of Leui being for the time, but
shades and figures of the light and life in Christ: he alone the
king of Salem, whose kingdome is without unrighteousnesse, &
everlastinge: not as other kingdoms, which are outward & bodi-
out to a kingdome fram the earth to the heart, by the spirit of
god, and the scepter of his lippes: the throne thereof beeinge es-
tablished in trueth and maiestie for euer and euer. Besides these
cheefe parts, beeinge the body of the Epistle, there be other brau-
ches, conteining both vehement exhortations to the worthie re-
ceiving of the word, & this present doctrine in faith, and also to
the bringing foorth of the plentifull fruite thereof in patience.

This excellent epistle, about fourre yeres past, was expounded
in the citie of London by two learned & godly men, who made, I
suppose, their choyce of that Epistle, as conteining very necessary
doctrine for our times, wherein the enimies of the Gospel are so
many, & preuail to so much against the peace of the Church:
for they seek righteounes in their own works & sacrifices, whi-
che is not found otherwise in heauen or earth, then in the righte-
ousnes

To the Reader.

wynnes & alone sacrifice of our Lord Iesus Christ: who not by the sacrifice of strange bloud, but by the offering vp of his owne bloud, being himselfe the sacrifice, & sacrificer, made an end of all sacrifices and oblations going before, and left no place for any new sacrifice or oblation to be used afterward. Neither was this all, that the Apostle ouerthroweth all ther sacrifices, establishing that as all sufficient which was at the fulnes of tyme according to the eternall decree of God the father, made upon the altar of the croffe once for euer, and so consequently confuteth the Papistes, maintaining, euен with bloude sacrifices of men, their unbloude sacrifice of the Masse: but moreover, the doctrine is verie profitable, and necessarie to stire vp the minds, & furiss the hearts of the professours of the Cospel, with knowledge concerning the person and offices of Christ Iesus the Lord.

For to leaue the Catholiques (as they untruly cal themselves) either to the grace of God to be converted (which God grant to hartily to pray for) or to the blindnes of their hart, to worship the know not what, concerning the professours of the truth, I beseech them in the mercies of Iesus Christ to know the height, the depth, the length & bredth, & al the measures of Christ preached in the Gospel, that as the foundation is most certeine, so it may be also certeinly known, and bring foorth certeine fruits to the glorie of God & their own assured saluacio in him. Otherwise, if the knowledge of our lord Iesus Christ be weak, our faith canot be strong: if the faith be not strong, then our hope is smal, & the afflictions of the spirit many. But on the other side, daily & effectual exercises of the word bring increase of knowledge, increase of knowledge bringeth increase of faith, increase of faith bringeth increase of hope, hope bringeth patience, and in patience we holde the possession of our soules till the day of our full redemption.

But, to returne to the two interpreters of this Epistle, the one liveth, and may do well (if the Lorde so dispose his heart) to publish in Print his Readings made to his great praise vpon the whole: the other is laide vp in peace with the righteous: but before his death he painfully gathered together the greatest

To the Reader.

part of his lectures, leauing them in writing, that thereby he might againe profite the Church after his death: and now they are published to the beneite of the Church, the zeale whereof greatly exercised his godly minde, and many times brought his watchfull head and weak body neere to the graue. Of whome I might truly speake mucie to his great praise, & yet nothing vnknownen: but let God haue the praise: neuerthelesse, as I will say no more, in persuading men, so I can say no lesse in dutie then this: his goodnessse was by the grace of God, verie much, & his barnelesnes more: his gift notable, & his spirite more notable: accompanying him, for the measure of his bodily strength, with daly increase, till the day & houre, wherein for our punishment the Lord translated him from mortalitie to immortalitie.

Touching these his p^rædictions, a godly paterne of his sweete spirite, thou hast them (gentle Reader) in thy hands, and I leaue hem to thy iudgement, they neede not my commendation. But be not thou deceived in iudging good thinges by the first taste: for they delight more the second time, then at the first: & more at the third time, then at the second. Try my commendation, & gine thy sentence.

But of all other readers of these M. Ed. Deerings expositiōnēs, I haue namely to exhort & beseech the Citizens of London, & others, somtime his diligent auditours, that they would now repaire their understanding, & reuise their consolations reaped at the first fruites of this present doctrine: that they would also examine, and take an account of their memorie, to see what is now set downe in writing here, that they haue vitterly forgotten long ago. So they shall beholde how easily good thinges, and comfortable thinges, euē thinges of eternall life, how soone they perish, and for want of true reuerence to the worde, or diligent regardē to our saluation, are by Satan made frutelesse: whereas in small matters olde men haue fresh memories, as to remember where their gold lyeth, and how many obligations they haue, and of what conditions. And what is it (I pray you) that in them causeth so good memorie? euē the hart set theron with diligent care:

To the Reader.

care: which heart more set upon tht that is more precious infinitely, what iudgment, what comfort, what stedfastnes would it cause in the word of life? But how commeth so small heede in so mightie matters? Certainly hereupon, that the worldly man is of a worldly minde: and a man without the spirit (as the apostle Iude speakest) hath no tast of the spirit, no delight in spiritual riches, they are to him foolishnes. But of memorie thus much may suffice: I would haue thought it to much, were it not that to learning and knowledge in man, I know nothing better. For thy memorie, though the voyce be taken away, and the spirite with the Lord, yet the doctrine remaineth to thee in letters: remaine thou mindefull now to make that hereafter fruitefull to thee by diligence, which hitherto hath by negligence lyen barren.

Let vs account it a blessing from God, that we haue thus many of M. Deerings readings, the rest, which were to the x. Chapter or there about, and the other three Chapters waite for, and desire some other mans faithfull labour. If any man hauing small hope to make the remainder like to that which we haue, refuse therfore to attempt the matter, let him, otherwise abounding with gifts and leasure, & hauing exercises in the Church; humble himselfe to be in the second or third place, to finishe the worke, and benefitte the Church, whervnto all men are infinitly indebted, and almost no man carefull to come out of debt.

But most of all, let vs continually pray, that our good God would, in these perillous ends of the world, put on vs al his whole compleat armour to stand against the power & malice of Satan: that he would also illuminate our harts, with the bright beames of his wisedome and holie word, that we may be freed from the darknes of ignorance and errorre: that the mouthes of the wicked may be stopped, and the lippes of the children of God opened, and fulfilled with the prayses of God.

Moreoner, seeing the Lord hath laide sharpe rods, and long time executed great iudgements vpon our neighbours round about: givine vs now, all these 18. yeares of our gratioues Souereigne, the Gospel in great peace: it is our duetie, to consider our
duetie

Totle Reader.

duetie in this behalfe: first that we in brotherly compassion, and
in an inward fellowfeeling ament, & to our power redresse their
calamities: secondarily, that we be thankefull to God, for our
peace, and carefull to yeela our selues in all singlenes & truth,
every way obedient to the kingdom of our Lord Iesus Christ, the
king of peace, in as large & the same maner, that is to vs offred
in the word of life: in the tird place, that all diligence be vse
that the word may haue bi free passage, and main course to the
ouerthrow of al aduersarie power, especially, of the open enimies,
Papists and Atheistes, & to the discouerie of other settes sprin-
ging vp of their owne accord, where the word is not planted: fi-
nally, to the cutting off of prophane and loose life, which now ad-
uaunceth it selfe against heauen, and prouoketh the Almighty,
except by discipline it be brken down, that the kingdome of Ic-
sus Christ may be most glorious on earth, and that the sonnes of
men may be safe, and rejoyce under the shadowe of his winges.
For a further understanding hereof, & of many other like exer-
cises in the knowledge & practise of Christianitie, I referre thee
(gentle Reader) to these Lectures, beseeching God to make thy
labours fruitfull with continual blessings, especially in thy pray-
ers; wherin as carefull for the whole Churcb also, pray that the
Lord in mercie wold make the churches beyond the seas, rather
partakers of our peace, with fulnes therof, then in iustice
to make vs companions of their punishment
in the last place, and greatest
measure. Amen.

The xxiiij. of Nouem-
ber. 1576.





The Praelections of Edward

Deering, vpon certeine of the first
Chapters of the Epistle to
the Hebrues.

The first Lecture vpon the first
verse of the first Chapter.

AT sundrie times, and in diuers manners, God spake
in the olde time to our fathers by the Prophets: in
these last ayrs he hath spoken vnto vs by his sonne.



T sundrie times, & in diuers maners &c.

Before we begin the exposition of Why this
this epistle, I wil briefly speake som- Epistle
what of these three pointes. Why ten.
was writ-

this Epistle was written, by whom, and at what time. And first touching the cause of y writing, though we know assuredly, it was cause sufficient to leaue so excellent doctrin vnto the church of God: yet a speciall occasion then giuen, was vndoubtedly this. The Iewes were stubbernly set to themaintenaunce and defence of the lawe of Moses, holding fast all the ceremonies of it, as thinges necessarie, neuer to be abrogate, but perpetually to bee vsed in the worship of God. Among the residue they did especially striue for Circumcision, next vnto it, for the obseruation of meates, and drinks, and times, and feastes, and sundry purifyings, as these thinges are namely

Gal.10.

A.

men-

2 M. Deering's first reading

Col 2. 16,
Acts 21. 24

mentioned in the scripture : Besides these, other ceremonies they imbraced them & loued them. And though many thousands (as it is in the xxi. of the A^etes did beleue: yet were they still zealous for the law, nor could possibly heare of the abrogation of it. In so much that they and their forefathers had made this an article of their faith and it is the ninth article of their Creede , and they holde it to this day : God gaue his lawe to his faithfull seruant Moses, and he will neuer alter it, nor change it for any other. And this their opinion, as it was rooted in them , so they had very many , & plausible persuasions for it : they stroue not for the inuentions of man, but for the law of God : not holden by traditions, but written by Moses : not in doubtfull testimonie, but in manifest shew of the glorie of God. And this their opinion they did not thinke was any conjecturall exposition, but the manifest word, as it was oft repeated, that this shold be an ordinance to them for euer. For this cause the Apostle having compassion vpon his weake brethren, who beleueed in Christ (but were also thus addicted to the law) he writheth vnto them this Epistle, by all meanes persuading them, neuer to ioyne together our sauour Christ with the Ceremonies of the lawe, whose glorie is perfect in him selfe alone, and all height must be abased before him. He created alone, and he will redeeme alone. He made alone; and he will saue alone, and to be set in comparison with him, all the gold, siluer, precious

Cap 5. 12.
&c. 6. 1. and
Cap. 12.

g
cious

cious stones, & all the ornamenteſ of the temple, they are but *beggerlie Elements*. Nothing else in earth, nothing vnder earth, nothing in heauen, nor in the heauen of heauens, no vertue, no power, no strength, no name else that is named, in which, or by which, we can be ſaued, but onely the name of Iefus Christ. And for this cauſe this epiftle was written. Wherin it ſhall be good for vs to marke howe from the beginning Sathan hath ſtriuē to obſcure and darken the glorie of Christe: and howe he hath holden ſtill the ſame purpoſe vnaungeably, euen to our dayes. First he changed himſelfe into an Angell of light, with glorious names of Moses, Moses, vnder pretence of holines ſtriuing againſt truthe: a meruellous practife, and in thole daies inough to haue ſubuerted the faith of many. For who would haue thought that ſuch men, ſo great louers of the lawe, of the Temple, of Moses, ſhould be enimies of the true Meſſias? or be ignorant of the ſaluation and ſpirituall worship whiche he ſhould teach them? But here we leарne, not to grounde our fayth, neyther vpon the glorious wordes, nor vpon the glorious names of mortall men. For this deceipte from the beginning: but the worde it ſelue muſt be graffed in vs, if we will not erre. So nowe in theſe our laſt times, in whiche the diuell ſtriueth as at the firſt, we ſee how many ſay vnto vs, The church, the church, The pope, the pope, The fathers, the fathers, and many thouſandeſ are led with this

Galat. 4.
verſe, 9.

4 M. Deerings first reading

sound of wordes: yet in these words is no wiſe-
dome: only they renewe the old deceipt in whi-
che the diuel first troubled the churche of God.
For what is the Chuche they speake off? who is
the Pope? who are their fathers? are they grea-
ter then the Temple? then the lawe? then Moses?
if not, then their names may be vſed for a cloke
of falshooде as the others were. Then wee must
trie them and examine them, whether it be a
true churche, or true fathers they speake off. To
fol'owe a church you knowe not what, is to
trust to the temple you knowe not howe. And
knowe it well, ſuch wordes are but mockeries,
and ſuch ſpirites are of error and darkneſſe. The
effeſt is prooſe inough. For the end of their re-
ligion is, that ignorance is the mother of deuo-
tion.

The Au-
thor.

In Dialog
de S. Trin.
fo. II.

Now touching the authour of this Epiftle,
who it was, it ſkilletteth not. For if the name had
been here, what had it ſhewed but that god vſed
y ministerie of ſuch a man? And now the time is
not knownen, it teacheth exprefſely, the doctrine
is of God. And for this cauſe to the bookeſ of
holy scripture, names are ſomtime added, ſome-
time not, that the doctrine of the Lorde might
be vnto vs, without respect of person. And for
my parte, who wrote this Epiftle, I can not tell,
nor I ſee no cauſe why I ſhoule ſeekē it. For
when the ſpirite of God hath left it out, can I
think it the better if I ſhould adde it? I remem-
ber, Athanasius ſayeth: that ſince the Goffell
was

was first preached, this Epistle was euer thought to be Paules. But Eusebius, as boldly on the other side, saith that he dareth constantly affirme ^{Lib.6.cap.19.} as the sense is the Apostles, so the phrase & penning is some other mans, but whose God know eth: and thus much of the author, whom we will leauie as we find him, a faithful witness of Iesus Christ, euen to the ends of the world, but whose name we knowe not.

Now for the time in which it was written, it is certeine it was in the Apostles dayes. For if it had been after y^e destruction of Ierusalem, threatening so oft y^e anger of God to those who would despise his sonne, no dout he would haue mentioned so singular an example. Besides this he maketh mention of Timothie as his companion and fellowe, who was famous among the Apostles. And it is like, that this Epistle was written about the latter end of the Apostles age, because he saith that this doctrine first preached by the Lord, hath nowe bene confirmed vnto vs by them that heard it. And noting the time how long the gospel had been preached afore, he saith y^e time required that nowe they should be able to be teachers of it. Againe, in the x. chapter he putteth the in remembrance, y^e in times past they had suffered great and manifolde afflictions for the Gospels sake. So y^e we easily see this Epistle, as it is holy and Apostolical in the truth of doctrine, so it hath also the honor of their time. And thus farre of the occasion, authour, and time of this

A. iij. Epistle.

6 M. Deerings first reading

Epistle.

The ar-
gument
of this E-
pistle.

Now, as briefly as I can, I will shew you the argument of the whole Epistle, and that is this: that onely in Iesus Christ is the forgiuenesse of our sinnes. Which argument he handleth thus. Firste setting out our Sauour Christ, who he is in the ten firste chapters: Then how saluation is through him, in the residue of the Epistle. In setting forth our Sauour Christ who he is, he sheweth first the nature of his person, in the two first chapters: then what is his office, in the next eight Touching his person, he teacheth first that he is perfect God in the first chapter: then, that he is perfect man, in the second chapter: of which we will speake more particularly in expounding of the text. Of his office whereof we sayd he intreatheth in the viii. next chapters, he teacheth this first, that he is our Prophet, from the beginning of the iii. chapter, to the xiii. verse of the fourth then that he is our priest, from thence to the xix. verse of the x. chapter. And though the Apostle of purpose and with great care, do plainly teach that Christ is our king: yet because this necessarily followeth of the other, and there was no doubt but that Messias, their priest and prophet should be also their prince and king, therefore, he seemeth not to make any particular intreatie of this, as of the other offices: but as he was a kingly priest, and the sonne of God, so in prooife of all these he maketh with them, manifest proues of his kingdome, as in þ text more plainly (God wil-

willing) I will shew, when I shall more particu- Christes
larly speake of them . Nowe of his prophesie in prophecies,
the iii. & iiii. chapters he teacheth this, that he is our onely Prophet, prouing it firste, because the sonne of God tooke vppon him our nature, the excellencie of his person is warrant enough, that God ordeined him our only prophet. Secondarily, he was faythfull in his ministerie , neyther needeth any to be ioyned with him. Thirdly, he was more honourable then Moses himselfe, and therefore much more should rule in the house of God alone, Fourthly, the Prophet saith : *To day if you will heare his voice &c.* Therfore by y^e Prophet commended to vs as our onely prophet. Last of all, the nature of the worde, agreeable onely to his person, maketh that he is our prophet alone: and thus he endeth this treatie. Of his priesthood he speaketh more at large , shewing firste in the end of the fourth chapter , what manner of Priest he is, euuen such a one as by his own vertue hath entered into the heauens, and made a way for vs, y^e we might boldly through him come vnto God. After this he beginneth a comparison of y^e priesthood of Christ with Aaron , and so more clearly sheweth, both his priesthood & the excellencie of it . This comparison he maketh in these pointes. First, that the priest of the law was a naturall man, like vnto his brethren. Secondarily, that he hath not a priuate worke , but doeth all y^e peoples seruice in things apperteining to God, Thirdly, that he appeared not before God in his Christes
priesthood

A.iii. owned

8 *M. Deerings first reading*

owne vertue and righteousnesse , but with offer-
ringes and sacrifices for sinne. Fourthly ,that he
was full of compassion toward his brethren,to
pittie them in their weaknesse. Fiftly ,that he had
his calling of God : in all which thinges, Christ
exceeded all that were before him , and this he
teacheth in the ten firste verses of the fiste chap-
ter. Then beginneth (by occasion) an exhortati-
on which continueth to the vii.chapter . After
that, he setteth out at large the exainple of Mel-
chizedech, and the comparison of the first coue-
naunt, with the tabernacle and sacrifices apper-
teining vnto it, so teaching at the last our sauour
Christ to be our only priest. The second part of
þ Epistle,which is, how this saluation of Christ
is giuen vnto vs , in the ii. 12. and 13. chapters
the summe of it, is, that we haue this saluation
through faith,which faith is tried in many afflic-
tions,& stil bringeth forth frute in good works.

Now let vs come to the text. I tolde you first
the Apostle proueth þ excellencie of the person
of Christ,God and man. In this first Chapter he
proueth his Godhead, & beginneth thus. *Many*
times &c. In this first verse, setting down the ge-
neral proposition of þ whole Epistle, þ God hath
now made knownen vnto vs all our saluation in
his sonne Christe, naming him, Sonne, þ these
titles after attributed vnto him , might appeare
more to be according to the prophesies of him.
Then streight he describeth him,making it ma-
nifest that he is God. First, by the glorie whiche

Sonne.

3.10

his

his father hath giuen him . Secondarily , by the excellencie of his person . Thirdly , by the greatnesse of his power . Fourthly , by the benefites purchased to vs . Fifthly , by the dignitie whiche to him selfe he hath obteined : all this is in the third verse . Lastly , by comparison with Angels , whiche comparison he maketh in many points , alledging scripture , according to the titles before giuen vnto him , and so endeth this first chapter . *Many times , and after divers sortes &c.*

Out of this verse , first let vs note and consider well , touching this doctrine whiche wee are taught by Christe , the certeintie of it , whiche is firsste in the authour , who is God him selfe , euen the same God of our fathers , whiche so many times and wayes speake euer by his Prophets : euen he in an assured trueth , hath also spoken by his sonne . Thus giuing the authoritie of the word of Christ to God the fathir , that it might be confessed true , and to take away all vaine quarelling of contentious men , who vnder pretence of the name of God , would easily haue disputed against our sauour Christ , and said : We know God is true , and he spake to Moses , he spake to the Prophets , this man speaketh of himselfe , and we will not heare him . To stop this offence , though the Apostle might haue giuen the authoritie of his word , euen to the person of Christe himselfe , yet he would not , but saide thus : *God spake by him.* Another proofe for the certeintie of his worde , is , that he spake by his sonne : in whiche

name God sealed it vnto him, to be his sufficiēt
witnesse in the world euen as him selfe had spo-
ken with a voice of glorie: *This is my beloved sonne*

Math. 3.17 in whome I am well pleased, heare him. And this was
a sure and knownen truthe vnto them, that no
man had scene God at any time, but the only be-
gotten sonne, who is in the bosome of his father,
he reuealeth him. He is the personall worde, and
maketh knownen al the misteries of God, euen as
he hath bene present with him in all his wayes.

Now as our saviour Christ is our certein tea-
cher of vndoubted truthe, so how farre this truth
is taught by him, appeareth also in the wordes:
*Many times, many wayes, by many Prophetes, of olde, to
our forefathers.* Of all these we must set the con-
trarietie in our saviour Christe, that God spake
by him, not many times reuealing his will by
measure, now some, the more: but once he hath
sent him filled with all measure of wisedome &
vnderstanding. And before, God spake many
wayes, either by Angels, or by the cloude, or be-
tweene the Cherubims, or by Vrim, or by visi-
ons, or by dreames: but now he hath spoken one
way, euen by Christ made our brother, with the
voyce of a man, in the middes of the congrega-
tion plaine and euident in all mens hearing: and
all varietie shall cease for euermore. Likewise
before, God spake by many prophets, nowe
he doth not so, but hath sent his sonne alone in
steede of all that all his people should heare him.
Likewise those times they are old and past, but

the

the time of Christes teaching passeth not, but is
for euer. And y^e was to the fathers, men of diuers
calling, but this is to vs all of one condition. So
this the Apostle teacheth, that Christ alone, once
euen in the dayes of his life, after one maner and
fourme hath preached vnto vs all that Gospell,
which eternally shalbe the power of his heauenly
father, to saue all which doe beleue. Now let
vs marke first the agreement, & then these differ-
ences, manifestly to be seene betweene Christe
and the Prophets. First, they agree al in this, that
God spake by all, and this onely they haue alike
from y^e first to the last. Adam, Seth, Enoch, Noe,
Abraham, Moses, Dauid, Esaie, Christe, not one
of them spake one worde of a naturall man in all
their ministerie, but only the worde of him that
sent them: that is, they spake not them selues,
but God spake within thē: When soeuer were
the time, whatsoeuer were the meanes, whosoeuer
were the man, Wheresoever were the place,
whatsoeuer were the people, yet the words were
the Lordes. And whosoeuer he be in the church
of God from the beginning to the ending, to
whome this ministerie shalbe committed, if he
will be numbred with Patriarches & Prophets,
Apostles and Pastours, and with our Sauiour
Christe him selfe, whatsoeuer he speake *Let him
speake as the worde of God.* For this couenant God
hath made with al his seruaunts, euen as y^e Pro-
phet Esaie saith: *My spirite which is vpon thee, and* 1. Pet. 4.10
my wordes which I haue put in thy mouth, shall not Isai. 59.21.

Only God
must speak
in the
mouth of
all Minis-
ters.

depart out of thy mouth, nor out of the mouth of thy
seede, nor out of the mouth of thy seedes seede, from
henceforth, euен for euer. And in deede, whose
words else should diuide betweene the marrow
and the bones, but his onely, who alone search-
eth the hearts and the reines? Or whose wordes
should kill our earthly affections, but his alone,
who giues the sword of y spirite? And we, whose
messingers are we? Or of whome are we sent?
Is not God our Maister, and shall we not make
our account to him according to that which we
haue receiued of him? we must looke vnto our
owne charge, and for all other men, though they
seeme to be pillers, what they are it skilleth no-
thing to vs, wear not accountable by their gifts.
Augustine, Ambrose, Ierome, Gregorie, or any
elie, they had their own charge of God, and we
haue ours by warrant frō God: they did speake,
and so must we. If I speake out of the fathers of
the church, & knowe it to be the word of God,
why do I attribute it to man, rather thento God,
whose trueth it is? Or if I speake of the Fathers,
& knowe it not to be the word of God, be it ne-
uerso true in the doctours mouth, in mine it is
sinne, bicause I speak not as I am taught of god.
This I speake not so much for y papists, whose
hearts and soules the decrees, and decretalles
haue stolne away, and left them without vnder-
standing: But I speake it, bccause of brethren,
who knowe not their calling, but fill the pulpits
with doctors and counsels, and many vanities,
where

where they shoulde onely speake the worde of God, that our agreement may be with the Apostles & prophets, & with our sauour Christ.

Nowe let vs see the differenes here spoken of betweene our sauour Christ & all other prophets, what we may learn of them. The first is, the doctrine taught by them was at diuerse times reuealed, but that which Christ teacheth, is reuealed but once. And this is twise after expressly noted by the Apostle him selfe, as in the ninth chapter, *Nowe at the latter end, Christ hath beene once reuealed.* Cap. 9. 26. And in the xii. chapter, *Yet once will I strike, not onely the earth, but the heauens also.* Cap. 12. 26. And this it is which saint Iude saith of the christian faith, *that once it was giuen to the sancts,* which, *once,* doth meane the time of Christe in earth, for so he layth, it was by his sonne. For though the Apostle yet vnderstoode not all, and the spirit was after giuen them, yet the same spi-
rite did but more lighten them in such things as Christe had also taught them. By this we learne boldly to refuse it, and account it as bastard doc-
trine, whatsoeuer is sprong vp since, and com-
meth vnder the warrant of a mortall man, as
namely the idolatries of that mightie king, and
priest, Prete Giam, of the Abizannes in Africa:
& the idolatrie of the greate Cam, king & priest
of the Tartarians in Asia: and the Idolatries of
Ismael, king and priest of the Persians: and the
idolatries of Mahomet, king and priest of the
Sarasins: and the idolatries of the Pope and Pa-
pall

pall men, this day kings and priestes, as proude as the other. And of these what lests soeuer haue sprong of Homares or Halis, Cuselbasoe or Casaboe, of decrees & decretalls. Thomists or Scottists, white friers or black, that eternall Gospel, as they called it, more then 300. yeres since deuised at Paris: the reuelations of S. Briggitt: all other doctrines and expositions, we must cast them away, so many as came not in the warrant of our Sauiour Christ once preaching vpon earth, whiche because it was once, it confuteth all after it, and abrogateth all before it, which had diuersitie of time, as the Apostle him selfe gathereth. ca.12.

The secōd 27. The second difference, that the doctrine of difference, Christ is taught after one sort. For though first were miracles, and nowe none: firste Apostles, nowe none: these were but meanes to confirme the preaching, the word onely was the power of saluation, which is the same it was then. Which because it is but one, therefore it is perfect. For if any way before had bene absolute in it selfe, ther should none other haue come after it, but it pleased not God to giue the glorie vnto all those maner of reuelatiōs, but reserved it to the preaching of the Gospell, which he hath made his own power to saue all that doe beleue, and giuen it so great grace, that it worketh more mightily then all miracles, and pearceth deeper into the heart of man, then any maner persuasion, yea, though one should arise from the dead to speake vnto vs. And therefore we may condemne that, whiche be-

before vs was done , in building monasteries, vowing of pilgrimages , praying for the dead, their masles, and diriges, honouring of saintes, setting vp of Crosses, and such like . For howe were these thinges taught vnto men? Not by preaching the Gospel, but for the most part, men were driuen vnto it by feare and terroure of the night, as we may see in their owne bookees and legends. But as it was, so it is come vnto it, & the darkenes hath couered it, out of which it sprang.

The third difference here, is, that that was old, and therefore abolished: for it cannot be but that which waxeth elder & elder, must at last vanish: but the testament of Christe, it is still new , yea though it were from the beginning, yet it is still the same, & the day pasleth not, in which it was giuen, but it endureth with the age of man. And therefore it is no sacrifice of the newe testament to haue a masse which waxeth old, and when it is done, is not: but you must haue a newe, and so fill your number . Neither yet is it possible that works should iustifie, whiche also wax olde and are forgotten , so that the righteous man of an hundred yeare olde , if he leauethe then his righteouesesse, it hath none account. The saluation of the worlde, it is not thus, but alwayes newe , if once I be in this couenaunt, it is an euerlasting couenaunt, I was not taken vnder condition of time, nor no time shall preuaile against me. The saluation it selfe, it is not chaungeable as Adams was in Paradise, but it is made sure in the body of

The third
difference.

16 *M. Deerings first reading*

of Christe vnited with þ person of his Godhead
so the wayes in whiche we are led vnto it,they
are immutable,our faith is not quēched,our loue
not extinguished,our hope faileth not , nor the
holy spirite can euer be taken from vs, but still
they are newe euen to eternall life.

The fourth difference, is, in the fathers with
The fourth whom the first couenant was made, who though
difference they were al called in Iesus Christ, yet was there
a difference of their honour and euery one more
exalted,as God approched more nere vnto them
So Abraham and his posteritie were a more ho-
nourable people then the other before him. So
the Israelites , that had receiued the lawe , and
dwelt in þ land of promise, had greater blessings
then their fathers in Egypt. So Iohn Baptist
more then all Israell. But nowe they that are cal-
led of Iesus Christ, by his owne voice,& in him
crucified before their ey es, haue attaineid a singu-
ler honor,& the least of them touching their cal-
ling, are greater then al Patriarches & Prophets.
And these al in like precious faith, like spirit like
promises,like couenaunts like accepted of God,
euerie man in his own measure of grace. No dif-
ference of Iew or gentile , learned or vnlearned,
but all haue through faith one entrance vnto the
throne of grace : that I neede not say nowe, O
Lorde remember Dauid,nor the couenant made
with Abraham : But, O Lord remember me,&
the couenant which thou hast made with my fa-
thers house. For vnto al,both those that are nigh
and

and those that are farre off, there is but one couenant in Iesu Christ, whom now we know not according to the fleshe. And this excellent glorie of Christian men(derely beloued) as oft as I remember it, it grieueth me to thinke vpon the madnesse of some, who call them selues spirituall, and other temporal, themselues clergie, and other laytie, the selues regular & other secular, the selues thei should say straungers from the Lorde Iesus, and other the liuely members of his body. For what is it else to make this difference, but to denie the brotherhood in ſe calling of Christe? The firſt difference is, ſe God then ſpake by his Prophetes, now by his Sonne, by Prophets meaning the continual ſucceſſion of Prophetes in al ages. For as they were men taken away by death, ſo it was neceſſarie other to come in their places. And because no Prophet was able to giue his grace to other, or of his fulnes, make other learned in in the muſteries of God, but they were all taught of the Lorde: therefore they had the credite of their word euerie one in himſelfe, & none iudged by anotherſ gifts. But ſo it is not with the Sonne of god, for both he liueth to appoint vs teachers ſtil & of his fulneſſe he giueth all other their continuall increase of grace. For which cauſe now, the warrant of all dependeth vpon him alone. And the greatest Apostle that euer was, hath no other glory but onely to be his ſeruant and messenger, for he is that redeemer, whose worde muſt be in the mouth of his ſeede, and in the mouth of his ſeedes ſeede, after him, for euermore. So that it muſt needes be ſe

The firſt
diſference.

pride of verie antichrist, for a mortall man to exalte
him selfe, and giue the warrent of trueth vnto his
owne worde: that he can not erre : that all knowe-
ledge is in the closet of his breast : that we must be-
leeue it as the gospel what soeuer he decreeth. A vile
seruant so to swell in pride, and set him selfe in the
seate of the sonne of God, why do we not abhorre
it? and rather kisse the ground vnder y feete of the
Sauior of the world, to beslowe to speake out of
our owne heart, and quicke to heare what he hath
commaunded? And these be the differences which
I thought good to note vnto you , as the Apostles
wordes plainly teach them. Now weere it is said,
In these last times, meaning the dayes in whiche this
gospell is preached, which also the Apostles & pro-
phets call *the end of the world, & last dayes*. It hath this
name, both for because in comparilon of the age of
the world, these dayes shall be but few: and also for
that the will of God is finally reualed in his sonne
Christ, who shall inherite the glorie, to be our Pro-
phet from the day, in whiche first his father sealed
him to that office, cuen to the latter end. And thus
much of this first verse. Now let vs pray to almighty
God our heauenly father, who hath so loued vs,
that he gave his only begotten sonne, to lead vs the
way of truth, to saue vs from the bondage of death
and to sacrifice his owne bodie for the ransome
of our sinnes, that for his sake we may be strength-
ened with the grace of his holie spirite, to heare his
word and keepe it, that we may in a good time and
happie issue of our waies be blessed by him, who is
our

our onely Sauionr, to whome with the father and
the holie Ghoste be honour and glorie for euer.

The second Lecture vppon the second and third verses.

- 2 Whome he hath made heire of all thinges , by whome
also he made the worldes .
- 3 Who beeing the brightness of the glorie , and the in-
grauen forme of his person , and bearing vp all thinges
by his mightie woorde , hath by him selfe purged our
sinnes , & sitteth at the right hande of the maiestie in
the highest places .



E haue heard howe the Apostle ,
hath taught , that our Sauiour
Christe the sonne of God hath
beene once sent vnto vs an eter-
nal Prophet , to teach vs al thin-
ges whiche God hath done for
our saluation , & through y preaching of the Gol-
pel to sanctifie vs all vnto him : that him alone we
should acknowledge to be our leader vnto eternall
life . Now the Apostle beginneth to proue this sin-
gular glorie to belong onely to Christe , whiche he
doeth by setting out a full and large description of
him , in whiche , as I said , he proueth him to be eter-
nall God .

Firste , by his rule ouer all creatures , verse , 2 .
Then by the glory of his owne person . Thirdly , by
B.ii. his

his great power. Fourthly, by his benefit bestowed vpon vs. Fiftely, by his glorie purchased to him selfe. verse. 3. Sixtly, by comparison with Angells, verse 4: whiche comparison he maketh in manie pointes, as shall appeare in the residue of the chapter. The rule of Christe ouer all creatures, he sheweth in this. *That he is heire of al, and created all. By heire of all:* meaning, howe in the person of a mediatour he hath restored all, as in the person of the sonne, he was the wisedome of God to make all. And therefore called the *heire*, because he restored not the worlde, but by redeeming it, and purchasig it vnto himselfe, according as God the father had giuen it to bee a recompence of his woorke, in whiche respect it is sayde, that God appointed him *heire of all things*.

Mat. 28.28

John. 16.15

This our sauour taught vs, when he sayde: *All power is giuen vnto mee in heauen, and in earth. And al things the father hath are mine.* Not only earthly things, but also heauenly: For of the graces of the spirit he saith also, *He shall glorifie me, and take of mine*

Maker of the world, and give it vnto you. The Apostle addeth the seconde note of this autoritie. *That by him the world was made by the worlde* meaning all things in heauen, earth, and vnder the earth: For so Saint Iohn addeth to this testimonie, *And without him nothing was made, whatsoeuer was made:* Then if all creatures were by him, himselfe was vncreate, and onely creator of al that is, that we might boldely giue him the glorie of the father *Almighty, maker of heauen and earth.*

Col. 1.15.

And this is notably set outby S. Paul in y first chapter to the Colossians, where he saith: *He created all*

things

things, in heauē & earth, visible & inuisible, whether they be throncs, dominions, principalities, or powers, all thinges were made by him: of which, it must needs follow, euen as S. Paul also cōcludeth, *that he is God aboue all.* The second thing wherin Christ is here exalted, is the glorie of his person. First, that he is the brightness of his fathers glorie, which title is absolutely giuen him, as essentiall vnto the sonne of God, not only before vs, but euen before his father, that as al the properties of the Godhead haue their being in the person of the father, so the brightness & beautie of them is in the person of the sonne, & so this name was proper to him before the worlde was made, noting, that eternally he was of ſy father. In which ſenſe Saint John calleth him *The worde*, not according to the time, in which creatures haue been, but an essentiall worde before all creatures. *In the beginning* ſaith he, *was the word, and the word was with God.* But of this mysterie I ceaffe to ſpeake. For we cannot knowe it, our tongues cannot ſpeak it. And these verie wordes whiche I nowe vſe, or any man can vſe of Gods maiestie, think not that their ſenſe and meaning is according to Gods nature, they are onely helpes of our weakenesse, that by them our faith might be quickned in a ſpiritual vnderſtāding otherwise all the wordes in the worlde, cannot exprefſe the leaſt part of the liuing God. Touching vs he is called *the brightness of his fathers glorie*, many wayes, as, because in our nature he ſhewed foorth the lively countenaunce of his father, in al fulneſſe of grace and trueth, and because in the power of

his woerde, hee wrought mightily in all creatures,
and againe expreſſely Saint Paule calleth him *The
image* (whiche is the ſhining brightneſſe) of God, in

John 1.14.

John 5. 36

2.Cor.3.18

reſpect of the cleare maniſtation of the goſpell, in
which he hath ſet out ſo glorious a light of the po-
wer of God to ſauē his elect. So he is to vs the

John 1. 18.

brightneſſe of glorie, bicaufe many waies he ſhew-
ed foorth the glorie of his father vnto vs. Euen as
Saint John faith: *No man hath ſeene God at any time:
that onely begotten ſonne, who is in the boſome of his fa-
ther, he hath reuealed him.*

Ingrauen

fourme.

Col.1.15.

The ſecond thing here attributed to him, is, that
he is the ingrauen fourme of the person of his father, no-
ting hereby the vnitie of luſtaunce, as in whome
the fulneſſe of the Godhead dwelt bodilie. Euen as Saint
Paule doeth alſo call him, the *image of God:* diſtin-
guishing him by this name from all shadowes and
figures, like as this Apostle vſeth the woerde in the
tenth chap. And here expreſſely he addeth *ingrauen*,
aboue al the figures in the lawe, the Ephod, the V-
rim, or the Arke it ſelue, ſhewing the excellencie
that is in Christe.

Sustainer.

of all thi-

nges.

The third title of honour here giuen vnto Christ
is, of the greatneſſe of his power, and that is, *that he
beareth vp all things with his mightie word.* In the meta-
phor of bearing, after the maner of the Prophets,
no doubt he meaneth, the nouriſhment and preſer-
uation of al things in the ſtate that God hath giuen
them, which is the prouidence watching ouer al his
workeſ. Nowe this being knownen to be the worke
of the liuing God, *That in him we live, we move, we are,*

Acts.17.28

and

and this manifestly agreeing to Christe , by cleare prooef of all his workes here in fleshe,in which he reuealed the image of God in him. In this also it is assured that he is very God, the stay and strength of the world , without whose hand all things woulde fall into confusion.

Fourthly, he extolleth the person of Christe by the greatnesse of his benefites bestowed vpon man, in these wordes, *By himself having purged our sinnes*, put in here as a Parenthesis,becaule it sheweth the way how Christe purchased that excellent dignitie, *to sit at the right hand of his father*, wheroft after he speketh. In that he saith: *purged our sinnes*: expreſſely he warateth his Godhead. For what creature could haue done ſo excellent a worke? The Iewes could not be ignorant, but though a man were as great as Adam: yet Adam, when ſinne reſted on him , it draue him out of Paradise, yea, though a man could be as pure as an Angel, yet the Angels , when *they ſinned*, and ^{Iude. 6.} *kept not their first order*, their ſinne weyed them into the condemnation of hel, ſo y^e our Sauiour Christ taking our ſinne vpon him, & being able to purge it, which no ſaint or angel could euer do, it neceſſarily folowed, that he is the eternal God, euen according to the knownen prophecies of the Meſſias, y^e they ſhould call him *the Lord God our righteousneſſe*.

The firſte thing wherein Christ is here extolled, is the high dignitie which he hath gotten, in these wordes : *he ſitteth on the right hande of high maiestie*: Noting hereby, that God the father hath taken him vp into his glorie, ſo that he ſitteth in power and

B.iiij. maie-

Iere. 23.5.

maiestie, equall with his father, and this is plaine in
Psa. 1.10.4 y he calleth it *right hand of the highest maiestie*. And y
 scripture sheweth this ende of it, *till I make thine eni-
 mies thy foostebole*. shewing that this is the power of
 God in him, to sitte at the right hand of God. And
 thus muche of the wordes of the Apostle, in this,
 magnifying the person of our Sauiour Christe.

*Heire of
 all.*

Now a little further we will examine the wordes
 & applie them more particularly to our instruc-
 on. In that it is sayde firste, *God made him heire of all*,
 So that wee see, howe these wordes of the Apo-
 stle haue euerie way their weight, to proue that
 Christe is the sonne of God, the king of his people
 God and man, mediatour betweene God and vs.

We must learne, of our selues we haue nothing,
 but beeing ingraffed in him, we are owners of all
 things. In mine owne right I am naked and voide
 of all, I haue no meate to feede my hungrie body
 no drinke to comfort my fainte and thirstie spirite,
 no cloathes to keepe mee warme, no house to har-
 bour me, I am to take no profite of any creature,
 nor no pleasure in the sight of the sunne. For the
 earth is the Lord Iesus Christs, and al that is in it. I
 may haue from man by warrant here in earth, that
 my house is mine, and my lande is mine, and he is
 a theefe and a robber that taketh it from mee. But
 all the men in the worlde cannot giue me my pos-
 session before the liuing God, but onely his Sonne
 Christ, who is *Heire of all*. And I am a theefe and a
 robber, if before God I claim any other right in it.
 Then, that our hands may be our owne: our goods
 our

our own: our seruants, our wiues, our chylde, ours: Let vs be Christes, that in him we may haue the good assurance of all our substance. Take not thy meat, but as the gift of Christ, who hath sanctified it vnto thee, nor any thing thou hast but with thankesgiuing to Christ that hath sanctified it for thee: if thou doest, thou art an intrudor, into the right, not of a mortal man, but of the sonne of god: and thou shalt be sure the recompence of the iniuries that thou hast done, will fall vppon thee: and thou shalt know what it is, so to dishonor thy god. But contrariwise, if I know my selfe by faith made a member of Christe, and his right is mine in the creatures of the world, and in his name, and to his glorie I vse them, whatsoeuer God hath giuen me in the dayes of my pilgrimage, the profite of it is mine, I may vse it to my necessitie, and the pleasure of it is mine, I may vse it to my delight. If my garments be silke, I may put them on. If my table be furnished with sortes of meate, I may eate what my stomach craueth. If I haue fieldes pleasant and delectable, I may walk in them. If I haue orchards of great delight, I may eate the fruit of them. Nay I wil say more, that their cōdemnation may be iust which loue not the Lord Iesus. If thy dogges will hunt the beastes of the fielde: or thy hauke wil kill the birds of the aire, thou maist vse the delight of Gods creatures. I meane so farr as the state of Gods people, in common wealthes, which he hath ordeneid, doth permit to euerie one, for his holy recreation & pleasure, who walketh faithfully in his calli-

ling to the glorie of God, and profite of his people. I do not iustifie the shamesfull abuse of the world, which hath carried away the christian libertie into carnall wantonnesse. I allow them not, which wil needs weare silke, and are not able to buy cloth : or those, whiche so giue ouer themselues to vanitie, y^e the day is to short to make them pastime, except they watche the night at cardes and dice, and riotous dauncing, with such men I meddle not, but in their sinne in which I find the, in it I leauē them. I speake only of the goodnes of god vnto his saintes what recreation god hath giue in their wearie life.

All things made by him. And where it is further said, *All things were made by Christ*, we may boldly conclud, that no man hath power ouer his creatures, but they must serue their creator. What haue I to do with another mannes work? god hath appointed his creatures a vse, in it they are holy. If thou wilt set them another lawe, thou prophanest thy selfe in them. When S. Paul had said *that to forbid meates was the doctrine of devils*, he proueth it by this reason : because *God created them to be received with thanksgiving*. If God created

1 Tim. 4.3 them, who will exalt himselfe to be lord ouer the?

If god appointed them to be receiued, who shal say vnto me, they are vncleane to vse? Surely (dearly beloued) and before the Lord, who hath made all, & will iudge all, that proude and arrogant man of sinne, who hath left al the ordinances of God, to fil the world with his decrees, and decretalls, he hath taught vs the doctrine of devils, and let vs cast it from vs. We are Christes, and he hath made al, in his

his holy appointments let vs euer liue. For other lawes of meates,drinks,dayes,apparel,&c. as then they may stand, when they are profitable to any countrie, and made onely for policie: so they are to be despised, whē they are thrust vpon the Church, and made matters of faith and religion . Further, in that, that it is saide in the third verse, *That Christ is the brightnesse of glorie, & ingrauen fourme of the substance of his father.* Let vs marke well why the Apostle thus magnifieth the person of Christ . For no other cause, but to warrant vnto vs the truth of his word, that he is our prophet, & we must beleue him. And so S.Peter in the Acts, teaching Christ to be the onely warrant of faith & saluation, he saith: *God approued him therevnto by many signes & miracles,* ^{A&t. 2.22.} *and mightie workes.* And in deed the father himselfe with a voice of excellent glorie, approued him out of the clowd, & his voice was heard, *This is my beloued sonne heare him.* And all this was, that Christe alone might be before vs, the only warrant of truth. Nowe he that shal take vpon him this honour, & bid the world beleue because he hath spoken, what doeth he but boast himself as if he were the brightness of Gods glorie , or that God hath approued him by signes & miracles? & who would do this, that feared either to be, or to be called y verie Antechrist, that shoulde come? Againe it is saide: hec beareth vp all thinges with his mightie woorde. Where we must marke , it is attributed to Gods vphol-mightie power, the gouernaunce of all things ^{deth all things.} in our sight either greate or small , that wee shoulde

should learne not to measure the power of God by our weake senses . It is his mightie power that vp-holdeth the earth,that stretcheth out the beauens, that sendeth forth the windes,that raiseth on high the great waues of the sea, & these things we confesse are great & mightie, but as it is here, so euery where, y^e mightie power of god maketh the fether to moue,& his strong arme leadeth the flie in her way ,& the same force which now shaketh a leafe, if he had sent it against a mountaine, it would haue turned it vp from the foundations, and the same strength that bloweth vp y^e dust , if it came against the earth, it would shake the bottomes of it . And this should make vs feare before him, that whatsoeuer he hath done, whether it seeme great or little, we should confess his handie work , & according to his greatnessse, so we shoulde honour him, that whatsoeuer hee hath commaunded , whether it seeme weightie or light , all our obedience should be streight vnto it. It followeth, *by him selfe he hath purged our sinnes.* I do not dout but you knowe how Christ hath purged our sinnes , and the more you know it, I am sure you are the more glad to heare it,& for this comfort y^e we haue all in it, I thought it euен my duty to make som rehersall of it. Thus therfore we are taught, and thus we doe beleue. Our Sauiour Christ being the eternall sonne of God, through y^e work of the holy ghost was made man of the virgin Marie, & borne without originall sinne,& by the same spirit filled still his man-hood more & more with grace, till the fulnesse of all

all righteousnes was within him, that so his man-hood might inherit saluation, according to the promise: *Do this, and thou shalt live.* But hitherto, as he is Luke.10. righteous, so he is righteous for him selfe, & onely that man is yet blessed, which was conceived by y^e holie Ghost, and borne of the virgin Marie. Our sinnes do yet remaine, and we abide holden vnder the death of them, and therefore, as his first worke sanctified him selfe, so yet there remained more, y^e he might sanctifie vs, for when he commeth to vs, he findeth vs in sinne, & through sinne in death, & in the condemnation of the deuil, who had the power of death. So that he had now another worke, then in his first righteousness to sanctifie his own bodie. He must also abolish sinne & death, and hel, in which we were holden, if he will be a sauour vnto vs. And here he must multiplie all his former righteousness, and make it infinite, for a greater worke is behind, & a new law is giuen vnto him, a law never giuen to all flesh, a singuler lawe, out of the depth of Gods wisedome & goodnesse, which without the fall of Adam, had never ben seene neither of man, nor Angel: a law of a redeemer, that is, a law, by which he might bring man from death to life, from hel to heauen, from hatred to loue, and from the deuil to God: a work farre greter then to make the worldc of nothing. This law was to loue God, and his brother, not in vusual thinges of lite, wherunto al we were appointed, but in taking vp on him sin & death, and treading the wincres of the anger of almighty God.

And

And this thing he hath also done. For being righteous, pure, holie, and without spot, the sinne that a bounded, he tooke it all vpon him , & death that reigned, he submitted him selfe vnto it, and went as despised among men,in shame, in ignominie,in affliction of the flesh, for the sinne of our bodies:& in anguishe of spirite, in mourning and in sorrow, to beare the sinnes of our soules: before GOD,feeling the heauiness of his wrathe , whiche was the sting of death and condemnation:and before man, shewing signes of it vpon a cursed crosse, in agonies, bloudie sweates, and in wofull crying according to the sense & feeling of sorrow that was vpon him. And all this he endured , not vnwillingly,for then he had done nothing , but with exceeding ioy of heart,that he had found out y miserie, in which he might seale it,how much he loued his father, and make it manifest, howe he loued vs. So went hee willingly vnto death: and that he might satisfie the iustice of his father, & purge the sinnes of his people , with all his heart he gaue his bodie vnto the crosse,& his soule a sacrifice for our sinne, which obedience was accepted of his father y iust punishment of all sinne, and full redemption of all his elect. And this the Apostle here meaneth,when he saith, *that by himselfe he purged our sinnes,*

And because he saith, *by himselfe he purged our sins,* in this we see a cleare discharg giuen to the Tabernacle,& all the sacrifices at the doore of it: not one of them purged sinne. And though some were called sinne offerings, and the sinnes of the people in such

such sacrifices were saide to bee forgiuen: yet they had that name & calling, not according to þy merit of the woorke, but according to the vertue of the thing they signified , euen as the Lordes supper is called the communion of the bodie of Christe, and baptisme is saide to bee the washing away of our sinnes , not in trueth of the thing , but in misterie of the signe. The phrase being so vsed for more assurance and warrant of the promise: not to carrie þy grace of God from our sauour Christ and his spirit, to the dumbe elements of bread or water. And if the Iewes are here instructed, to leauie their vain trust and confidence in the lawe, and to know that the forgiuenes of their sinnes was not in meates & drinke, and diuers washings & carnall rites of the temple, nor in the bloud of Goates and Calues , or in the ashes of an heifer, sprinckling them which are vncleane, but only in the precious bloud shed & the body crucified of Iesus Christ: notwithstanding all these ordinances were giuen them of god, what could our fathers say, who sawe the law abrogate, the temple pulled downe, the lande profaned, the Iewes scattered, the words of faith preached , and that they should glorie in nothing, but in þy croisse of Iesu Christ? what could they say , either Ter-tulian for fasting, crossing, oyling , whiche hee learned & had of Montanus þy heritique? Or Cy-prian, for satisfaction : or Theodoreetus , for martyrs merits: or Cyrill for iustification of workes: or Augustin, for prayer for the dead: or Jerome for so many superstitionis of lights, garmets, veiles &c.

Ter. de
iciunio de
Coi. Mil.
Cypr. de
lapis. The
li. 8. de
Martir. Cy
ril. li. 10. ca.
18. iii. Ios.
In Enche
ridion.ca.
10.

Nay

Nay, what can we say, who haue seene all that the old fathers haue seene, why at this day we shoulde loue their errours? nay, why we should deuise new of our own, which the old fathers knew not? why haue we loued y popes woful Iubileis, or his damned pardons? why do we yet think that the masse is a sacrifice propitiatorie for y quick & dead? why was purgatorie first dreamt on, as much hotter thē our fire, as ours is hotter thē a painted fier? or why was y building of chappells, chantries, or religious houles, thought to be a meanes to deliuere vs from such burning? A thousand such thinges, why wee haue loued them, what cause can we alledge before y lord? The law of God giuen by Moses his faithfull seruant, a law which had bene a schole maister to leade many thousands vnto Christ, could it not stand with Christ, without darkning of his glory? and can the law of the pope giuen by Summists & Canonists, a people not knowē in y house of god, which lawe onely leadeth to the obedience of the church of Rome, can it be that it shoulde bring any light to the gospel of Christ? I neede not stand in many words to confute so great folie, I leauie it to the conscience of all that be wise hearted, whether God abrogating his owne law, ment that the pope shuld institute a new: or whether he ment to take a way all carnal ordinances, that he might make it plaine which the Apostle here teacheth, that by Christ alone all our sinnes are purged?

But heere, some man by a subtile enimie may bee easily deceiued, who will saye: All this
neede

neede not, they attribute not the forgiuenesse of sinnes to þ popes pardons, or to any masses, but to Christ alone. The pope and masses are only the applying of the fruite of Christes death vnto vs. If it were thus, yet what is become of bilding religious houses, of pilgrimage, of numbring many praiers, of their holie orders, their garments, their fasting, &c. all these they let sinke in their own shame without defēce, for these applied not the death of Christ vnto vs, but in the merite of the worke, they were commended. But as these haue no colour of good defence, so the excuse of the other is very vaine, for how say they that the pope or priests apply the merites of Christ, seeing this application, cannot stand by their owne confession without a real sacrificing of Christ. For saith not the Apostle here? þ Christ did it *by him selfe*: not onely making Christe the woorke, but also the workeman, the price and the chapman, the sacrifice & sacrificer, not al the world can giue any other recompence for sinne but him, nor all the world can giue him but him self, as both more plainly weshal heare, afterwarde. And here is expreſſely layde, that he did it by himselfe, with as gret warrat giuen vnto him for þ doing as þ thing done. As wel & with as little sinne we may choose another sacrifice, as another sacrificer. For by the same worde of God both are giuen to him alike. And as there is not mentioned any other thing þ euer coulde be offered, so there is not named any other person that euer could offer this. But as he is alone our king, and alone spoiled principalities and

powers vpon his crosse : so he is alone our priest, and alone he sacrificed vp his bodie once for all.

Now where it followeth in the Apostles wordes:

The right
hand or
maiestie.

That he sitteth at the right hand of high maiestie: we must first marke the change of words, where it is vsually sayde : he sitteth on the right hand of God. Here he sayth, on the right hand of the highest maiestie, whiche is as it were an interpretation of the right hand of God, signifying nothing else, but ý power and glorie of God, giuen vnto the person of the mediatour, according to that saying of Paule: *God hath highly exalted him, and giuen him a name aboue all names.*

Phil. 2.9.

Beside this, seeing the right hand of God doth signifie his power : we must learne to be wise harted, &c not make vnto God a right hand or a left, like vnto ours. We know the commaundement : *Thou shalt make vnto thy selfe no graue image, nor the likenes of any thing that is in heauen aboue, or in earth beneath, or in the water under the earth.* Let vs giue our obedience, & confess that God is incomprehensible , not like to any thing which possibly our bodily eyes can see. And let vs not seeke vaine pretences, that we might committe sinne and see it not: to say, I will make it for a remembraunce, or the more to stirre vp our mindes: make it how thou wilt, the precept is broken, which saith : thou shalt not make it . And be thou well assured, as long as S. Paules wordes shall be truer then thine, so long it shal stand, that if thou do make any similitude in the worlde, to represent God: *Thou haste now turned the trueth of God into a lie,*

Rom. 1.23.

and chaunged the glorie of the incorruptible God, to the likenesse.

likenesse of the image of a corruptible creature: and if accordingly God giue thee vp to a reprobate sense for this pride in thine own wisdome, he doth with thee but as he did with thy forefathers : and therefore take heede. The cause why the Scripture attributeth vnto G O D eares, and eyes, and handes, and feete : it is because we are not able yet to comprehend any thing of Gods maiestie, and therfore the holie Ghost applieth speach to our infirmitie, that we might by these wordes : the Lorde seeth, heareth, keepeth, and ruleth all thinges, that in him we might boldly trust. Let not vs carrie away this great goodnesse of God into rebellion, to leauē his glorie which we see onely by faith , and make him handes and feete and gray haire, like vnto a wretched body that is consumed with yeares . But the time is past. Let vs pray that it woulde please God our heauenly father, to humble our heartes vnder the mighty power of his sonne Christ, that we may feare, loue, and obey him: reioycing in the excellencie of glory that he hath giuen vnto vs, who is the sonne of God : and the Lorde increase in vs our faith and hope, that in the assurance of Gods loue, our consciences may be at peace, & in the reuelatiō of Gods glorie our heartes may be filled with ioy in the Lord : which we beseech God to graunt vnto vs, euen for his sonnes sake our only mediatour and aduocate. Amen.

The third Lecture vpon the 4.5.6.and 7.verses.

4 And is made so much more excellent then the Angels, in
as muche as he hath obteined a more excellent name
then they.

5 For unto which of the Angels sayde he at any time? Thou
art my sonne, this day begat I thce. And againe: I will
be his father, and he shall be my sonne.

6 And againe: when he bringeth in his first begotten sonne
into the worlde, he sayth: And let all the Angelles of
God worship him.

7 And of the Angels, he sayth: He maketh the spirites his
messengers, and his ministers a flame of fire.

N these wordes (as I tolde you) the Apostle beginneth to set out the per-
son of our saviour Christ, by compa-
rison with Angels, and this compari-
son he maketh in many pointes, as we shall heare:
that the more cleare we see it, the more effectually
we might confess his high Godhead, and therfore
aboue all thinges, to sette him alone: called in the
newe testament, the high Priest, and Prophet, and
King of his people.

And the firste comparison here made, is of the first
title before giuen him: that he is the naturall sonne
of God, begotten of the substance of his father,
wherby he must needes be one and equall with his
father: which name, as no Angel hath it, so no An-
gel is to be compared to him.

That

That thus the Apostle taketh the name of Sonne, according to the dignitie of nature, it is plaine in his owne wordes, saying : *And is made so much more excellent &c.* verse.4. making his excellēcie according to his name, & his name according to his excellēcy. For otherwise, the name of the sonne of God, may be giuen to euery one of vs : as God calleth Israell his first borne, and all the elect the sonnes of God : So the magistrates are sonnes of God : and the Angels also the sonnes of God, but we by adoption & grace: the magistrate, because he executeth y iudgement of the Lord: the Angels, by creation : none of vs according to the worthinesse of our owne nature. But by nature, substance, eternitie, as the Apostle here meaneth, there is none the sonne of God, but Christ alone. And that thus Christ is the sonne of God, he proueth it, first out of y seconde psalme, where it is sayd: *Thou art my sonne, this day haue I begotten thee.* Where the Prophet shewing causes, why y whole world should not preuaile against Christ, he saith: because God hath decreed it in his eternall counsell, and proclaimed it with this sentence: *Thou art my sonne, this day haue I begotten thee.* That is : this day haue I declared that thou art my natural sonn, meaning especialy the time in which he made him knownen in the worlde, by his wonderfull workes, as S. Paule ment when he sayd: *God was made manifest in the flesh:* noting the power of y spirit working in him, in his birth, life, death, resurrection, and ascension : So (this day) noteth not any particular time, but all times in generall, wherein GOD hath

shewed his power in Christ, as especially in ý time he liued among vs. And it seemeth that the Apostle maketh manifest this sense of his words, in that he addeth to the text alledged in the vi. verse, the time when it was fulfilled, leauing this without any distinct time, as that whiche apperteined to all times, in which Christ should be shewed to be the sonne of God : especially as I sayd, in his life, & before, or since, as God sheweth his glory in him: So this sentence was true when he appeard to Abraham, Iacob, Moses, to any of the patriarches or prophets, or after his ascension, when he appeared to Stephan, to Paule, or any other, or whensoeuer he sheweth his power to defend his church vnto ý end, according to his owne promise: *I am with you to the latter end of the world.* And thus this word, (to day) is taken in ý whiche is after alledged : *To day if you will heare his voice, harden not your hearts.* And againe, *in the day of health I haue heard thee.* And, *in the day of saluation I haue succoured thee:* meaning no particular day, but all the time that the word is preached vnto vs.

It followeth: *I will be his father, and he shalbe my sonne.* This is another texte, to proue Christe the naturall sonne of God. It is written in the second of Samuel the seventh chapter: and they are the wordes of God vnto Dauid, by the Prophet Nathan, to giue him a promise of ý blessing of his seede after him, which was begun in Solomon, who built the temple, and whome God so highly aduaunced in all wisedome, richesse, and honour, that the Fatherly prouidence of God appeared ouer him, as ouer an especial

especiall chosen sonne. All which, as it was promised to Dauid: so Dauid looked for the perfourmance of it in Christ, & to be figured in Solomon his sonne after him: whose temple was a figure of the Churche of Christe: his riches a figure of the greate graces of the spirite of Christe, giuen to his Church: his honour aboue all kinges a figure how kinges should submit themselues to Christ, and be nurselfathers, and Queenes nurses to the Church of Christe: his wisedome a figure that in Christe should be hid al treasures of wisedome and knowledge: and finally, he called by name, the sonne of God, in respect of his blessings: as a figure of Christ who is the eternall sonne of his father, in nature of his person. And so the Apostle here alleadgetteth this place, without any such long exposition, howe the place is meant, because we should see in it, that the people of Israell were not so ignorant of the Scriptures as we be: but brought vp in the knowledge of the lawe, and taught the vnderstanding of it, euен from their cradell as we should be. And thus haue we hard this argument of the Apostle. Christ hath a more honourable name then the Angels: therfore he is more excellent then they. Now also let vs see the manner of proofes here vsed.

He pouerth Christe to be the naturall sonne of God, by textes of Scripture witnessing it: he denieth that Angels are so, because God in his scripture neuer spake it, for so he beginneth: *Vnto which of the Angels said he at any time, &c.*

The selfe same manner of proofe againe he vseth in

C.iii.

the

An argu-
ment ne-
gatiuely
from the
authoritie
of the
scripture
is sounde
and good.

the 13. verse following. Because the scripture sayde it not, therefore he proueth it is not so : making his argument negatiuely from authority of Scripture: whiche in all thinges, what soeuer man is required to do or know in maters of religion, is euer a most certeine conclusion: God spake it, therfore we must doe it: God spake it not: therfore we haue nothing to doe with it. And this argument must needes bee good, so long as this word of the Lorde doeth endure: *what I commaund thee, do that only.* And so long as this is a iust condemnation of al our owne deuises: *who required these things at your hands?* And so lōg as this shalbe true, that *our wisedome*, is foolishnesse, & wee can not doe well, but when we heatken to the word of god that shineth in our harts, as in a dark place. True it is, and if we had but the wisedome of chil- dren, we must needes see it, that all particular lawes and orders, with which we may be bound, they are not set downe in precise wordes of scripture: but it is as true that the nature & propertie of every lawe or order is so described, that the word of God , as clearly is followed in it, as if the wordes of the law were set downe in it. For of all decrees to be made in his church, hath not God saide? It must be with out offence: it must edifie , it must be comely , and according to order: & it must serue to the glory of god. Now god hauing giuen grace into our hearts, to iudg whatsoeuer we decree by these rules, is not the word of God the warrant of it? By such mani- fest prooфе of scripture, the church of Christ doeth justifie all that she doeth. Thus the Apostle proueth heere

heere his doctrine. Thus we must do, if we will be
 the Apostles scholers. Marke wel this reason, for it
 is worthy. God said to Christ: thou art my sonne,
 therefore he is his sonne. God said not so to any
 Angel: therefore no Angel can take the name vnto
 him. In like manner we will dispute with them.
 God said: The true worshippers should not go to
 mount Sion, nor to Ierusalem, but worship God in spi-
 rit & trueth. Where said he, go a pilgrimage, or goe ^{Ioh. 4. 21.}
 visit the holy sepulchre? God said: Doe not obserue ^{Gal. 4.10.}
 dayes, and moneths, and times, and yeeres. Where said
 he, keepe vnto me, Lent or Aduent, imber weekes,
 or Sancts Eeues? God said vnto vs: It is the doctrine ^{1.Tim. 4.2}
 of devils to forbid marriage, or to commaund to abstaine
 from meats. Where said hee, eate nowe no fleashe, ^{Rom. 13.8}
 now no whit meat: let not y minister matrie? God ^{Luc. 22.26}
 said, Let every soule be subiect to kings & princes: & the
 authoritie of such men, let it not bee in his Apostles.
 where said he. let y pope haue y gift of kingdoms,
 be exempt from authoritie of man, weare a triple
 crowne, and haue Lords & noble men vnder him?
 God said: Cursed is he that addeth ought to his lawe, or
 taketh from it. Where said he: y pope shall dispense ^{Apoc. 22.18}
 against my apoitles & prophets? God said: It is bet-
 ter to speake fine words which we understand, then x. thou-
 sand in an unknowen tong. Where said god, the igno-
 rant men should pray in latine? With this very ar-
 gument are ouerthrowne all doctrines of men, all
 traditiōs, al poperie. And if this argumēt were good,
 in y Apostle, why is it not good in vs? Nay, if this
 be vsuall in y scripture, why are we so dull that we

C.v.

will

will neuer learne it? Doeth not God condemne the idolatrie of the people of Israel by this reasō: *They built high places, which I commaunded not?* Doeth he not comdemne al their superstition & vaine worshiping with the same argument? *who required these things at your hands?* When Dauids purpose was stopped from building the house of God, was not this the word of the lord ſ̄ came vnto him? *whereso euer I haue walked with al Israel, ſpake I one word to any of their Judges, ſaying: why haue you not built me a house of Cedre trees?* But why ſeeke we further, whē ſ̄ law is plaine? *What I commaund thee, do that only.* And true it is ſ̄ it is our wisedome, & the Light that shineth in our hearts as in a darke place. If once we go from it, as ſ̄ prophet ſaith, *There is no wisedoe at all within vs.* And this I ſay because of ſome which woulde not haue arguments made negatiuely of scripture, I think because it is againſt Aristotles doctrine. But let vs now go forward. It followeth in ſ̄ vi. verſe: *Againe, when he bringeth &c.* This is ſ̄ ſecond cōpa- riſon betwene Christ & ſ̄ Angels. That it is ſaide plainly of Christ, who is the ſonne: *Let all Angels worship him,* a thing determined by ſ̄ scripture it ſelf ſ̄ Christ is not only greater thē angels: but God to be honored of all Angels. And he alledgedeth to this purpose ſ̄ manifest prophesie, ſ̄ whē God brought his ſonne into the worlde, hee proclaimed before him this honour: *Let all the Angels worship him.*

First touching the alledging of this text out of the Psalme, we neede not doubt, this doing of the Apostle is prooife inough, that that Psalm is a prophetic

phesie of the kingdome of Christe, of which the psalme saith that God with great power & glorie would establish it in earth: shewing miracles in his creatures, feare and confusion in his enimies, ioy and gladnes in the harts of his children, righteousness and holinesse in their liues: and not only this, but all Angels should worship before him. Nowe ^{Angels are} as he hath taught this, by the testimonie of y^e pro- ^{ministring} phets giuen to Christ, so after in the 7. verse hee sheweth the same on the other side, by the testimonies which y^e scripture giueth to Angels: of whom saith he, it is said: *he maketh his Angels spirites, and his ministers a flaming fire.* The absolute meaning of which words, we must learne of y^e Apostle himself in the 14. verse following: where according to this testimonie he hath defined their nature, and called them ministring spirites. Then in these words he maketh his Angels spirits, and his ministers a flaming fire, hee nameth them a flaming fire, according to y^e similitude in which their glorie hath ben seene: as the angels that were with Elizeus, his servant saw them as chariots of fire: the similitude of y^e beasts which Ezechiel saw, were as coles of burning fire: and the Seraphims haue their names, be- cause they are of a fierie colour: and these wordes, spirits & ministers we must resolute thus, ^{2. Reg. 6.17} ^{Ezech. 1.13.} ^{Elay. 6.2.} *ministring spirites.* So out of this text, his argumēt stādeth thus. Christ is called the sonne, the first begotten sonne, whome the Angels worshippe: but the Angels are his ministring spirites: therfore Christ is greater thē the Angels. Now for the allegation of this text, the Apostle

Apostle is a sufficiēt witnes to me, that this verse of the 104. Psalme, is ment of the Angels of God, and not of the winds: and I see no reason to the contrarie. For first he mētioneth the winds before, where he saith: He walketh vpon the wings of the wind: & therefore a repetition of the same in other wordes was not necessarie. Againe, seeing ministers here signifie those which execute Gods power to sauē his people, I see no cause to attribute it to the winds: for though God cuen by the elements help his people many times, yet that praise is not given as a name to ý element, which is done in ý Angles. Now, where it is obiectet, that the Prophet there setteth out the maiestie of God , according to his gouernement in things of the world, I graunt it, & so ý ministry of angels was then open & known in the world. And therfore of Angels also the Prophet speaketh, as of them in whome the glorie of God shined, euen as in the heauens, the clouds, the lightnings &c. beside this, in these wordes ý apostle will proue what is the nature of Angels, which requireth ý he shoulde speake in the naturall sense of the prophets words. And the preposition, περι, vsed of the Apostle , seemeth not to be without cause: for though it be the Hebrue phrase, as it is said, yet it may well haue iust cause, why the Apostle vseth it in Greeke, & it signifieth as muche, as if he sayde thus: Vnto al Angels, we may say : you be but ministring spirits. And so it is like vnto the text next alledged of Christ. *To the sonne he saith, &c.* And thus the preposition is verie conueniently vsed, & maketh

keth the prophets words a naturall discription of the Angels. Therefore for my part thus I say, and thus I am persuaded, that as it is here alledged: so the words were ment, of the angels of God which are his ministers to execute his wil, for safety of his people. And thus much of the Apostles argument here made.

Now, where our Sauiour Christ is here called, the first begotten sonne of God: both Sainet John sufficiently sheweth the meaning of it in the beginning of his gospell, and S.Paule doth plainly expounde the word. John saith of our Sauiour Christ: *that he was in the beginning, with God: that all things were made by him, & without him nothing was made at al:* which is as if he had added, he was his first begotten sonne. Saint Paul expressly addeth the comparison of creatures, naming him, *the first begotte before al creatures,* because saith he: *all things were created by him, in heauen, in earth, visible or inuisible , angels or powers, by him & for him, all were made:* so this is the first begotten, the maker & creator of all things. And he is called the first begotten, not the first creature, that in this name we might see ſy blasphemie of Arrius, who saith: there was a time, whē the sonne of God was not: whē this name *first begotten*, is not in respect of nature as one in time begotten before other, but in respect of his worke: as one by whom all other thinges were begotten. And againe, being the first begotten of all creatures, in this name he condemneth the blasphemie of Seruetus , which denied him to be the sonne of God , but onely in respect
of

of his comming in flesh. And that the Apostle speaketh here of *bringing into the world*, he meaneth not barely his nativitie : but as God gaue vnto Christ all the endes of the earth for his possession, so the honourable setting of him in this authoritie, hee calleth it his bringing in *into the worlde* : as appeareth, because this is the glorie of this bringing, þ the Angels shall worship him. And againe, when he saith, *the world*, he meaneth not this age of man, but as he expoundeth it in the second chapter, *the world to come* : euен also as the prophet Esaie called it, that is : the kingdome of Christ in the worlde through the preaching of the gospel. And the worship with which the Angels shall worship him, is, that they shall haue from henceforth, no such rule as before, authorized in their owne persons from God, but now they shal giue all glorie to Christe. Euēn as we see in his nativitie, a greate multitude of Angels sang : *Glorie be to God on high, and in earth peace, good wil towards men*, because Christ was born in the Citie of Dauid, a sauour vnto all people: So in all his life, in his death, in his resurrection, ascēsion, and since his ascension, there neuer appeared angel vnto man, but to the praise of Christ, and to ratifie all honour & worship due vnto him: which ministerie of angels, because now so clearely it serueth Christ, the scripture is fulfilled: *Let all his Angels worship him.*

And nowe that we haue seene the sense & meaning of this scripture, in some points, I will more particularly applie it to our instruction. It is saide first

first: when hee bringeth his first begotten into the worlde: which wordes meane as (I said) when in glorious triumph, God leadeth him into the possession of his kingdome. And as the prophet saith: *whē God gi-*
ueth him his dominion from sea to sea, and from the riuers unto the ends of the land, that all that dwel in the wil-
dernes may kneele before him , and his enimies
may lick the dust. Here we must marke how this
hath beene accomplished, and when we know it, if
we loue Christ, let vs set forth his excellent glorie.
This was especially done (no doubt) in the crosse
of Christ him selfe, according as himselfe prayeth
when he entreth vnto it: *Father, glorifie thy son.* And
Sainet Paul saith, in it *he hath spoyled principalities & powers, and hath made open shew of them, and triumphed over them vpon his crosse.*

A prooef of this we sawe with our eyes , when
Christ vpon the crosse so wrought in the hearte
of the Romaine capteine, that hee cryed loude:
Truely, this man was the sonne of God. When all the
people beheld it *þ* was done, & smote their brefts and
went backe: when many Sainetes roase out of their
graues, and went into the holy citie. And not one-
ly this woorke was in men , but that wee might
know the vertue of his deth pearced euuen into hei,
to binde iudgement to the deuill and his Angels,
with eternal desperation, and to witnes it vnto his
Church, that the gates of hel should not preuaile a-
gainst it. To this end we sawe the earth did quake,
the stones were clouen , the sunne was darkened,
the graues did open: and this was the beginning of
this

Psal. 7.

John. 17. 2

Col. 2. 9.

Mar. 15. 39

Luc. 23. 47

Matt. 27

51.

this kingdome. The increasing and amplifying of this, is the preaching of the same crosse, that is, of Christe crucified, that it might be seene and heard in all the worlde, which had also a glorious beginning in the Apostles of Christe, whome God sanctified to that worke with excellent power and graces of the holie Ghoste: so that notwithstanding the weakenesse of their persons, yet their voice went into all landes, and their wordes vnto the endes of the earth. And boldly S. Paul witnessed of them selues, that God had giuen them glorious weapons to fight withall, weapons not carnall, neyther swoordes, nor prisons, as earthly princes haue to keepe their subiects in feare: but other weapons, in deede more contened of y world, but yet made by God more mightie then all other

2. Cor. 10. 4. weapons or engines to cast downe holdes. For by our weapons saith Sainct Paul: *we cast downe mans imaginations, and euery high thing, that is exalted against the knowledge of God, and bring into captiuitie euery thought to the obedience of Christ.* And this not onely was for that age, but as God is vnchangeable in all his wayes: so this is made his cuerlasting

Rom. 1. 16. ordinaunce, that the preaching of the Gospel shuld be his *mighty power to save all that do beleue.* And accordingly this commission is giuen to all that are sent out in the name of Christ, for the gathering together of the Saincts, for the worke of the ministerie, and

Eph. 4. 12. for the edification of the bodie of Christ, till we meete all together in the unitie of faith, and knowledge of the sonne of God, vnto a perfect man, and vnto the measure of the age

age of the fulnesse of Christ.

Sith this then is that spirituall pompe, and those victorious chariots, by which the Sonne of God is carried in triumph into the inheritance of y world: they that haue eares to heare, let them heare what it is to preach the Gospell of Christ: and they that be called vnto it, let them knowe what woorke they haue in hand: and they that resist it, shall at the last be consumed: as they that be enimies to the glorie of Christ, must needes be made his footestoole. So y euerie one in the regard of so glorious a worke, should humble himselfe to become a labourer in it: yea, the greater dignitie, the more trauell it shoulde bring vnto it. So that princes themselues haue no greater honor, if we wil beleue the Prophet Esaie, then to *lick the dust under the churches feete*. By which speeche, the Prophet meaneth, that the faithfull and zealous kings which reigne vpon earth, shold with the perill of their crownes, not feare to set out, and giue all their strength to the Gospell of Christe, by whiche the Lorde of Lordes is to bee settled in his throne, and he that ruleth for euer in the house of Iacob, is to be crowned king.

The preaching of the Gospell is the preparation of his waye, and the obedience vnto it, is the honour of his reigne, and what king hath too good a hand to ioyne in this? nay, what king whose spirit is in his nostrels, and all his glorie is but a vading flower, what king (I say) is worthie to be a doer in this worke, but that it pleaseth this immortall and heauenly king of his free grace to accept his labour

D.

so

So that iustly they are iudged, that are despisers of GOD, and knowe not the Lorde of hostes, against whome they are proude. Shall God proclame it with so loude a voice, that when he beginneth this worke, of his eternall decree, to bring his sonne into his kingdome all the Angelles of heauen shall worship before him: & shall a mortal man so farre exalt himselfe, in his wisedome, in his richesse, in his honour, in his nobilitie, in his Crowne, in his kingdome, that he shall thinke it a disgrace to giue all his life to the Gospell? Can fleshe pufse it selfe vp so farre aboue the Angels? O (dearely beloved) if we be happie, let vs learne this, and let vs further the worke of the Lorde: the Angels woorke with vs. If we will not, we shall pine away in our owne enuious idlenesse, and without vs the Sainctes and Angels shall giue Christ his glorie.

Another thing here wee may marke, howe it is attributed to G O D the Father, this glorifying of Christ, for so he saith: *when he bringeth his first begotten sonne into the world:* Wherby we learne that it is the worke of God, and let not vs boast for though he vouchsafe to set our hande to his businesse: yet our hande that is but vanitie, doeth wither awaye in the woorke, except G O D give it vertue that it should haue fruite. We cannot so much as speake, except he put his spirite into our mouth: and when we doe speake with a good measure of grace, yet the ignorant do not heare vs except he prepare their hearts, and still our worke is nothing worth, but he alone worketh all in all. And for this purpose y^e we shoulde

shoulde giue him the glorie of his owne woorke, and not seeke our owne praise, therefore he hath chosen his workmen as you see, *Not many wisemen of the worlde, not many mightie, not many noble:* but commonly men of smal account, & a few in number, he giueth them tounes to speake & they carie his go-spel ouer mightie kingdomes, and make it flourish when al the powers of the realme haue armed them selues against it. And all this that we shoulde confess, as here the Apostle saith, it is he, it is not wee, that giue this kingdome vnto Christ. And seeing it is his worke, who is able to bring all his purposes to passe? it shall be our wisedome to further that, which God himselfe will make to flourish and prosper, whether we will or no.

And where it is here said: *Let all the Angels worship him:* he giueth our Sauiour Christ a cleare testimonicie, so to be the sonne of GOD in person, that he is also in nature one & the same God with his father. For, whom should the angels worship, but God alone? who in themselves haue suche power giuen them of God, that one is able to destroye whole kingdomes, and suche glorie, that our eyes can not beholde them. And seeing God hath made this lawe: *Thou shalt worship the Lord thy God, and him alone shalt thou serue:* and yet the Angels worshippe Christ, how cleare a profe is it, that Christ is God? for we knowe their perfect and willing obedience, and therefore we pray: *Thy will be done in earth as it is in Heauen.* So that the Iewes might throughly know, that seeing the Angels did worshippe him

D.ii. and

and had so their charge from God: therefore Christ was one God in the maiestie of y^e father. And most true it is, our saviour Christe without that nature had never taken that honour vpon him. The Apostels of Christe, Paule, Peter, Barnabas, and other men of excellent giltes and singular power, to woorke mightily signes and miracles: yet woulde they neuer here the name of worship. Peter vtterly refuseth: Paule and Barnabas, they rent their clothes, being rauished with zeale of Gods glorie, when it is once offered them. Nay, the angels them selues, whiche are greater then all kinges, they cannot abide it: as manifestly we see in the Angel whiche appeared appeared to Iohn, when Iohn woulde haue fallen downe at his feete to worship him,

Apo. 19. 11. Angell gaue him streight charge: *Take heede thou do*

Apo. 22. 8. *it not, for I am but a fellowe-seruaunt with thee*, and

then teacheth him y^e whiche here we learne, y^e worship only apperteineth to God: so that this text serueth the Apostels purpose very fitly, both to y^e confession of the godhead of Christ, and in his preferring so farre aboue Angells, that y^e Israelites might more equally beare it, that he should be preferred before Moses. In the 7. verse wher he saith, he maketh his angels ministring spirits: we must note that this name y^e Apostle giueth the as y^e wherin is their greatest honor. For otherwise, if he named in the angels things of least account, it had been no proofe of the glory of Christ: but naming y^e by which they most excelled, & yet exalting Christ so farre aboue the, it is cleare proofe of his excellēt glory aboue all creatures.

A&t. 3.
A&t. 10.
Act. 4.

tures. So I say here we must note ý the holy ghost attributeth this to the Angels, as their high honor, that they are ministring spirits, wherein let vs well consider what it is to serue the liuing God, & how truely it is sayde his seruice is perfect freedome. If he be an Angel, he hath no greater glorie: and who are we, and what are our fathers houses, that can fancie vnto our selues more honour, then to feare before God, and walke obediently in his commandements? Howe many times doe Abraham, Isaac, Jacob, Iosue, Moses, Dauid, and all the good kinges of Iudah, how many times doe they intitle them-selues the sonne of God? howe many times doeth God shewe foorth his great loue and fauour vnto diuerse men vnder this name, to call them his seruants? Or who was euer heard of except Senacharib, or Pharaoh, or men like vnto them, that would boast otherwise and say: *Who is the Lord that I should heare his voice, I knowe not the Lorde, neither will I let his people goe.* Pray (dearely beloued) ý we may haue eyes to see, and eares to heare, and hearts to vnderstand, vnto what honour in this day we be called: for mooste assuredly true it is, and all the Angels of heauen beare witnesse vnto it, that in the worlde there is no greater glorie, then to serue the Lord. If thou were as highe as the Prophet Dauid, yet Dauid had no greater glory to boast of then this, *Behold Lord for I am thy seruant, I am thy seruaunt, and the sonne of thine handmayde.* Or if thou were a King aboue all Kinges, full of wisedome, riches, honour, as Solomon King of Irael: yet to be the seruant

d.iii.

of

Psal 116.16

Eccle. 1. 1.

of the Lord were thy greatest dignitie, & aboue titles of kingdomes and countries, this were moste honourable: Solomon the preacher, the sonne of Dauid. Yea, the angels of whome we speake, they haue al their glorious names, of Thrones, Powers, Rules, Principalities, Dominions, in this respect, y^e they be the seruantes of the Lord, to execute these his mightie workings: & take away from them this seruice of God, you take away the honour of their high calling. So assuredly we may beleue & confess it boldly, that amōg men there is no other honour but this. If God haue made my life to abound in worldly peace, the crowne and beautie of mine honour is to serue the Lord. If God haue giuen me trouble in the dayes of my vanitie, this is cōfort y-nough, that I am the seruaunt of the Lorde. Be our life as it wil, either high or lowe, the only fruit of it is the seruice of God: & the only hurt that can approach vnto vs, is to forget y^e Lord, whose seruants we should haue been: and let vs so much more constantly dwell in this persuasion of heart, because we haue heard that the Lord hath spoken it, there is no greater glorie, no not in his Angels, then to serue before him.

Of the nature of Angels as they are here described, by the grace of God I shall say more in the latter end of this Chap. Now let vs pray, that as we haue learned, so we may follow, acknowledging the glorie of our Sauiour Christ, and what the honour of his kingdome is: and desire grace that we may be founde worthie to be labourers in that excellent work,

work, in which God hath appointed vs to glorie his sonne, and y^e we may serue him in holines & righteousnes al the daies of our life, who is only, al the hope we haue, and shal in his good time ful our life with his owne presence, and satisfie our eyes with the sight of his maiestie. And the same onely and liuing God giue vs his holy spirit in which we may be comforted to liue in his loue, to walke in his wayes, and to account al the worlde but vanitie, in respect of the inheritaunce purchased vnto vs in the Lorde Iesu, the onely forgiuer of al our sinnes: to whome with the Father and the holy Ghost, be honour and glorie worlde without end, Amen.

The fourth Lecture yppon the 8.and.9.verses.

8. But unto the sonne he saith, O God, thy throne is for euer and euer: the Scepter of thy kingdome is a Scepter of righteousnessse.

9. Thou hast loued righteousness, and hated iniquitie. Wherefore God, euен thy God, hath annoyncted thee with the oyle of gladnesse aboue thy fellowes.



Ow the Apostle beginneth the third compariso, according to the title before. Bearing vp al things with his migh-
tie power: which setteth out the king-
dom of Christ, so y^e the cōparison is:
Christ is an eternal king, so is no an
D.iii. gel: there-

therefore he is to be honoured aboue them.

Thus hauing made mention of his kingdome, the he describeth it more at large , both to shewe what his kingdome is; and to make it more plaine , that though we could imagine easily , that Angels in honour deserued the name of Kings : yet such a kingdome no Angel could euer haue . An everlasting throne,a righteous scepter,exalting trueth, beating downe iniquitie : in worthinesse whereof, G O D hath annoynted this King with gladnesse aboue al other , and hath called him by the name of G O D him selfe.

Here the Iewes, whome God hath shutte vp in a heauie iudgement , and for the firste contempt of his Gospell, keepeth them still in blindnesse vntill this day,they as they seeke busily all wayes of errour to deceiue themselues : so they haue blinded their eies,that they should not vnderstand this prophesie. And first,where it is sayd: *Thy throne O God:* They say,the name, G O D, is likewise attributed to men,as they occupie any rome appointed them of God,as where this same prophet saith: *I haue said*
*PAL.82.6. you be Gods:*which meaneth , that they haue commandement from God to execute his iudgement. But the Iewe , if he had not changed his heart, and turned it away from wisedome to follie, he might haue knownen,that though this name be also giuen to Angels or Judges,yet it is giuen , not to one but to manie:so that in their number it is manifest,that it is a figuratiue speech.Or if it be giuen to one , it hath some addition, as where it is sayde to Moses :

I haue made thee Pharaoes god: limitting þ name to a certein sense, but thus attributed to one, without any correction of speach, it was neuer but to God alone. Againe , they say all this Psalme is of Solomon : and therefore beeing true in him , it cannot proue any diuinitie in Christ: but this errore is euē as grosse as the other. For how so euer this is true, that the Psalme was written as a wedding song of ioy , at the marriage of Solomon with Pharaoes daughter: yet this is knowen and manifest, that in the stories of those men whiche were figures of Christe, something is euer spoken not agreeing to the figure, but to Christ alone, that we might bee bolde to applie it vnto him . Neither yet can this Psalme possibly be written of that mariage of Solomon, simply in it selfe. For when the Prophet beginneth: my hart breaketh out into a good matter: howe can this praise, or this earnest desire of the prophet agree to it, which was contrarie to the law of God, and of it self could neuer be good? What had the Kings of Israel to doe with Idolaters, and blasphemers, to marie their daughters? & no doubt as Solomon was a most famous prince: so the glorie of þ world did here lead him. For Aegypt was the greatest Monarchie in the world, and Pharaoh the mightiest king : so that his daughter giuen to king Solomon, was the princeliest marriage that could be made, but that it displeased god it is cleare: for both his generall lawe is against it , and this is particularly alledged in the causes of Solomōs ruine. And though this psalme were nowe to wishe

decantur

D.v.

prof-

Exo.24.16
Deu.7.3.
1.Reg.1.1.

prosperitie and peace vnto it, what then? who will dispute with the Lorde for turning all thinges to the best to those that loue him? so whē Solomons hautinesse had done this, what though god would except her after ſy renouncing of all her idolatries,
Deu.21.1.2. when as the law faith, ſhe had ſhauen her head, and pared her nayles, & forgot her fathers house? what though he would haue her a figure of the honourable calling of the Gentiles, and ſhew then in her, that though he gaue his lawes to Iacob, yet he was a God in all the earth, all that proueth nothing, but Solomon might do ill ſtill: & this wedding ſong was made, not for him, but for another whome he figured. But let theſe Iewiſh quarrels againſt the truth alone, & let vs examine the text here as it is, what honour it giueth to Christ, and howe by no meaneſ it can agree to Solomon.

Eſai.9.6. In this ſcripture there are foure ſpeciall thinges ſpoken. First, he is called God alone, as I ſaid, and without addition: euen as ſy prophet Eſai also calleth him the mightie God. By which warrant of the Prophets, being a moſt ſure worde, the Apoſtles are bold to giue to our Sauiour Christe, the name and power of the liuing God as Iohn faith,
Iohn.1.2. *the word was God.* And Thomas with theſe wordes confeſſeth his former vnbelineſe: *My lord and my god.*
Ioh. 20.28 And S. Iohn in his Epiftle faith: *Iefus Christ, this is the true God.* And Sainct Paul calleth him the GOD which is for euer to be praized. And in the Epiftle to ſy Coloffians: *The fulneſſe of the Godhead dwelleth bodily in him.* And many other places as plaine as theſe, grounded

grounded vpon this, and such other places of the Prophets before them. And therefore our sauour Christ him selfe, said vnto these Iewes which yet beleue not: *Searche the Scriptures, for they beare witnesse of me.*

The second thing heere attributed to Christ is, *That his kingdome is euerlasting.* So the prophet Esaie had said: *The increase of his gouernement and peace shal hane no end. He shal sit upon the throne of Dauid and vpon his kingdome to order it, and to stablish it with iudgement, and with iustice from henceforth euern for euer.* The same testimonie the Angel gaue of his kingdome, when he came to the virgin Marie. *The Lord GOD (saith he) shall give unto him the throne of Dauid his father: and he shall reigne ouer the house of Iacob for euer, and his kingdome shall hane no end.* And howe can this be possibly applyed vnto Solomon, so directly against the scripture, that the scepter should bee taken once away, not onely from the house of Solomon but from al the tribe of Iudah? And how could they not see with their eyes the ruine of that kingdome, & þy throne of Solomon quite forgotten. The thirde thing attributed heere to Christ is, *that the scepter of righteousness is the scepter of his kingdome:* according as the Prophet Dauid saith in another place: *that righteousness and judgement are the foundations of his thron,* & þy meaning of these words, is after expressly added: *Thou hast loued (saith þy apostle) righteousness, and hated iniquitie.* This is the scepter of righteousness which he speaketh of, that is: þy his gouernement shall bee without all respecte of per-

persons, a ministerie of iustice, and true iudgement, euen according to the will of God his father, with whome there is no acception of the person of a man. And how can they attribute this to Solomō? They knowe howe Solomon did fall away so far from righteousnesse, and hated iniquitie so litle ere he died, that he became a notable idolater. And howe was his gouernement in such iustice, when the whole people came after to Rehoboam his sonne, and sayd: *Thy father did make our yoke greuous: now therfore make thou the grieuous seruitude of thy Father lighter, and we will feare thee.*

Reg. 12.4.

The fourth thing here spoken of our Sauiour Christ is, that for this cause God had annoyned him with the oyle of gladnes aboue his felowes. For this cause saith the scripture, beecause thou louedst so much iustice: what meane they still to thinke here vpon Solomon, & of such reward of his righteous rule, except they would haue the scriptures false, ȳ beare witnesse of him. *He had turned (as the Prophete saith) judgment into wormewoode.* And how standeth it that he was annoyned with the oyle of gladnesse: that is, with giftes of the holy ghost, aboue his felowes? when many kings of Iudah haue greater praise of God then hee: and scarce any did fall from God so grieuously as he. Now one refuge behinde, which they think they haue, is nothing at al: they wil say, that al this was spoken in respect of his beginning, in which hee was famous, with this oyle of gladnesse aboue his fellowes, and aboue all the worlde. True it is, in respect of his gouernement at ȳ first,

I graunt

I graunt this might bee spoken of him:but are not the wordes plaine,that they are not meant of any that should beginne well, and then fall backe ? For saith not the text,that this scepter of iustice shalbee in his kingdome for euer? Therefore how so euer Solomon was once honoured aboue all kings: yet this praise was not his, but another, who should for euer abide in his iustice and righteousnesse. So these foure things here witnessed of the prophet : that he is called God ,that his kingdome is euerlasting, that his gouernement shalbe euer righteous , that he is annoynted with oyle of gladnesse aboue al his felowes. All y^e the Iewes in the world cannot see Solomon,nor any mortall man in this glasse: but must needs acknowledge our sauour Christ, the sonne of God,God and man,the sauour of the world, the King and Priest of his people for euer.

Now further to examin this scripture for our own edifying, let vs mark first how Solomon is set out a figure of Christ, & so singuler tokens & shewes of Gods loue and mercie vpon him, that he should resemble his only begotten sonne: notwithstanding a man loaden with sinnes and iniquities: so as fewe haue appeared moreynrighteous or more vnthākful to God. Such an other example almost we haue in Samson,a man ful of infirmities,yet exceedingly beloved of God, and a liuely figure of his sonne Christ . Wee learne in this , both to knowe our selues and to knowe God . In our selues to truste to nothing,not ritches,honour,friendes, strength, authoritie, no not learning , wisedome, gouerne-

Which
Christ was
figured in
sinful men.

ment,

ment, or any knowledge: for in these both Samson and Solomon haue fallen downe before vs. And if euer man had been borne y^e could haue his happiness in himselfe, that man was Solomon, strong in power, rich in treasure, wise in rule, healthful in bodie, sober in affection, abounding in pleasure, what soeuer his eyes or eares could desire. No gift wanting in mind, in bodie, in outward life, yea more then this, a heart that could measure al the delights of y^e world to vse them as they are, & see y^e vanitie y^e is in them, and confess that life in immortalitie is aboue all: yet from all this he falleth when God leaueth him in his own power, to make triall of his owne strength: for how could flesh and bloud preuaile against principalities & the power of darknes. And how could Solomon stand vpright, though his strength had bene double, when Adam himselfe could fal from Paradise. Then let not vs pore creatures boast our selues, in whome there is no wisedome. Come not into this fight in thine owne armour: for where Solomon hath fallen, whosoeuer thou art, thou wilt be crushed in pieces: & if in him there was so little help, confess thou with al humblenes of mind, y^e in thy flesh there is no goodnes, but put thy trust in the liuing God, by whom thou shalt be able to do all things. And on the other side, seeing the great fallings of Solomon, did not let y^e good worke of the Lord, but that hee made a man so ful of infirmities, so cleare an image of his sonn Christ, and powred all his benefites so plentifully vpon him. Let vs heere see the goodnesse of God,

who

who hath found a way to bury for euer the sinnes of al his people, & so to forget them, that they haue none accompt: the figure of Christ was therfore in Solomon, that we shuld see how grace aboundeth aboue sinne, & how mercie is exalted aboue iudgement. In the nature and bodie of Solomon, we see the spirit quenched, grace despised, and iniquity to haue the vpper hande: in the figure that hee beareth we see y^e spirit to conquer, righteousness to be exalted, and a kingdome of glorie to be set vp for euer, that if we shoulde finde in our selues the sinnes of Solomon, yet we might assuredly knowe, they cannot driue away the image of Christe, but he is redie to iustifie al that do beleue, for it is no dout but he in whose persoⁿ was such an image of Christ Christ offred to him again an image of righteousness, in which he shoulde be presented faultlesse to eternall life.

Nowe, where Christ is set out thus a king for euer, we are taught not by dayes and times to measure his commaundementes, but to holde them without chaunge, as y^e gouernement for euer of his eternall kingdome: for it is too too grosse follie for vs to say, he is still our king, if we dare abrogate his lawes: for he is our ruler for euer, and yet without him we will make lawes continually. Was it euer heard among earthly kinges, that subiect could either repeale or change their princes lawes? or make lawes without them in their owne kingdome? Or can there be greater treason then to conspire for such a lewde libertie? Euen so it is with all men & princes

Christ is
our lawgiver,
& his
gouvernement is for
euer and
euer.

ces in the Church of Christe . He is our king, hee
must be our Lawe-giuere , he is King for euer, and
his laws must neuer be chaunged, he is our king a-
lone, & without him al y world can make no law.
In no cōmon welth, there was euer law proclaimed
but in the name of the King : In the Churche of
Christ, who shall proclaime decrees but in y name
of Christ ? and therefore expresly Christe taketh
vpon him to be our onely lawe-giuere . And al prin-
ces, the more Godly they be, y more carefully will
take heede to be no lawe-giuers in his church , for
matters concerning faith: for y were to giue a law
vnto him, which none will do but antichrist him-
selfe. The pope stirred vp Charles the fifte & king
Hentie the eight: and gaue them for their hire this
title: to be called defenders of the faith: a proud be-
quest: & how humbly is was possessed, God doeth
know. After that king Henrie taking vnto him tē
courage of a true and naturall king, draue out that
spirituall tyrante out of all his Realme , and by
graūt of the clergie & cōsent of the parliamēt toke
vpō him the name of supreme head of the church
of England, which y pope had before vsurped ouer
all natiōs. But seeing now it is so, that these names
are taken vp & made hereditarie to our kings and
Queenes, we will not reason of the titles, rather let
vs do the duty of louing subiects, & pray that they
may finde grace, by their names to be prouoked
more to godlinessse: that in true ioy of heart , they
may haue the honour of their calling, & hold fast
a good conscience against the day of Christ. This

only

onely we testifie to all potentates and princes , that what honourable titles so euer they haue: yet they must be subiect in the Church , and haue Christe alone to be king ouer it. Let them make no lawes, appoint no orders, ordeine no gouernement , but such as are agreeable with his lawes, orders,& gouernement . For that were sacrilege , and it is the presumption of y man of Rome:but let them execute the lawes of Christe, see his orders kept, establish the gouernement which he hath ordeined, & hold men of al degrees in obedience vnto god:for this is the true honour of the lords chosen princes, & the glorie of their calling which shal not wither. And now to the end wee may the more willingly do this, both we and our kings, whom god hath set ouer vs:let vs marke this further which the apostle addeth of our Sauiour Christe , that *His scepter is a scepter of righteousnesse* : meaning(as I said) that his gouernement is all in truth and righteousness. A good reason, and a great persuasion to all that are of God, why we shoulde let Christ alone with the ordering of his Church . His scepter is a scepter of righteousness, not only a righteous scepter, that is, that whatsoeuer he ordeineth it is righteous, but y scepter of righteousness, that is, whatsoeuer is righteous is ordeined of him: & al spiritual scepters of all kinges, which are not directed by him, they are crooked & broken, scepters of superstition, & scepters of idolatrie, there is none of righteousness but only the scepter of Iesu Christ. The scepter is a little wand which princes haue accustomed to beare

in their left hand, and it is a signe of their gouerne-
mēt, & by a *Metonymie* it signifieth here y' gouerne-
ment it selfe. Nowe the scepter of Christ is as his
kingdome is, not a scepter of wood or metall lik
other kinges, for his kingdome is not of this world
as their is: but his scepter y' prophet Esiae in plaine
words describeth it. *He shall smite the earth (saith he)*
with the scepter of his mouth and with the breath of his
lippes shall he kil the ungodly. In which words of y' pro-
phet we see, both what is this scepter, and why it
hath y' name of righteousnes: the scepter is y' word
of his mouth, that is, the preaching of the gospel, not
decrees, nor decretalls, nor traditions of men, nor
vnwritten verities: by none of al these we haue re-
ceiued the spirit of God: but only by hearing faith
preached, it therefore alone is the scepter. Here tell
me (dearely beloued) I will aske no hard question,
but a thing which your eyes haue scene, and your
hands haue handeled. Tell me what kingdome is
the Popes? Or w'icce is it? Is it Christs? Then the
preaching of the gospel is the scepter of it, and the
scepter bearers are in euerie congregation y' pastors
& teachers: by the gospel preached it bindeth & lo-
seth, by the gospel preached it ruleth ouer vs, by the
gospel preached it teacheth faith, it ordeineth reli-
gion, it ministreth Sacraments: by the gospel it be-
getteth vs, by the gospel it nourisheth vs, and in the
hope of the gospel it layeth vs downe in peace. If it
haue another scepter then this, then it is an other
kingdome then that of Christ. If the scepter be the
Canon lawe, & the scepter bearers their Cardinals
and

and clergie lords, their chauncellers , and commis-
saries, and other men that we knowe not : if they
binde and lose by pardons and bulls:if they teach
a faith folded vp(as they terme it)in an idle fancy
that we must beleue as the Church doth beleue,
and the Church beleuueth as we do belceue, when
neither our church nor we can tel what we beleue.
If they teache vs to worship after the traditions of
men. If it feed vs vp in the hope of the Church of
Rome: If it lay vs downe at last in an vknownen
purgatorie: whether this be the scepter, iudge you:
and if it be, I assure you,in the worde of trueth, the
Apostle and **Prophet** bothe witnessing with mee,
this kingdome is a kingdome of darkenesse: a
kingdome of sinne , and it shall returne to the
shape of the first beginning . The kingdome of
Christe shall bee euer knownen , by the scepter
of the onelie Gospell preached and practised in
it.

Now,why is this called the scepter of righteous-
nesse? Because saith y prophet it killeth the vngod-
ly, the same exposition the **Apostle** immediately
addeth. *Thou hast loued righteousness and hated iniqui-
tie: therefore it is called a scepter of righteousness,* because it maketh the faithful righteous,& destro-
eth the sinners from the face of the earth . In this
sense Saint Peter calleth it *the seed of regeneration*, be-
cause by it wee be begotten a-new, into the image
of god,which is in righteousness. So that heere we
know whether we be of the kingdome of Christe,
euen by the scepter by which wee bee ruled . If the

knowledge of the gospel of Christ haue reformed vs into a newe image, to bee holy , as our Sauour Christ is holie,that by his spirit the world be crucified vnto vs, and we vnto the worlde , then haue we our enfranchiseinent in this kingdome: if not, though we dwel in the mids of the Sanctuarie, yet were we straungers from the law that came out of mount Sion. And though wee were baptised with al the water in the sea, or as y prophet saith, though we wash our selues with Nitre & take much sope, yet our iniquities are marked before the Lord: except we feele y forgiuenesse of our sinnes,in y righteousness and holinesse of this kingdome of Christ. And what madnesse can be like vnto it , to flatter my selfe,as if I had my portion among the elect of God, and yet dwel in tabernacles of the children of the deuill,that is I meane , and yet walke in all the sinnes of a corruptible man? Are not Gods childe his Saints ? bee they not brought vnto him with the scepter of righteousness ? doth hee not keepe them with the seale of his holy spirit ? If I see no good works in my hands,if I know never that the preaching of y gospel killed concupiscence in me, and made me hunger & thirst after righteousness, if I feele not the spirite of God to sanctifie more and more my hearte and all mine affections: how can I say I am the childe of God ? No, no, talke while thou wilt, vse thy libertie,say thou art a protestant, renounce the Pope , except thou loue righteousness euē as thou louest thy soule , and rejoicest in weldoing as in thy life, thou hast beene

but

but an idle hearer of the woerde of trueth. Godlinesse is not made of wordes, as a wood is made of trees, but it is an earnest loue, proceeding frō a pure heart, and a good conscience, and an vnfeigned faith, in which we may glorifie God, and do good to his people. Paul was Godly, when he gloried in nothing but in the crosse of Iesu Christe, by which the world was crucified vnto him, and he vnto the world. They are godlesse Hypocrites, whiche in word confesse they knowe God, but in deedes denie him. They are Christs which haue crucified the fleshe with the affections and concupisence of it, they are of their father the deuil, that in wickednesse doe the desires of the deuill. Let vs then learne (dearely beloued) in good time to bee wise: when we were in ignorance, then we walked in ȳ works of darkenes, now we haue vnderstanding, let vs walke as the children of the light, and if wee take the gospel into our mouth: let vs know, it is a scepter of righteousness to reforme our life: and whosoeuer hee be that hath chosen this portion, peace bee vppon him and vppon the Israel of God: and he that withdraweth himselfe from this purpose, euen as ȳ Apostle after saith: *Let our soules haue no pleasure in him.*

And here let vs also marke howe the Apostle setteth out this righteousness of Christ. *Thou hast (saith he) loued righteousness and hated iniquitie. This is generall in all duetie which we do vnto God, to loue the obedience with all our hea rt and soule, & to detest and hate all the transgression and sinne.*

Gal. 6.14.

Tit. 1.16.

Gal. 5. 24.

John. 8.44

Galat. 6.15

Heb. 10. 38

So the prophet Dauid saith : *I hate vaine inuentions,*
Psa. 119.113; but thy law I loue: & againe : thy lawe I loue, but I hate
& 163 falshod & abhorre it. Euen so must we hate iniquitie
 if we loue righteousnesse, & abhorre falshod if we
 loue the trueth: and this is that eternall law which
 God gaue from the beginning. I wil, saith he, set e-
 nimitie betweene thee and the woman and bee-
 tweene thy seede & her seede. But O Lord , what
 a rebellious people are we? where God hath com-
 maunded all concord, and bound vs together in all
 bonds of vnitie, *One bodie, one spirit, one hope of our cal-*
ling, one Lord, one faith, one Baptisme, one God the father
of vs all: yet all these bonds we breake in sunder: &
 anger, hatred, reprochfull words, quarels, wounds,
 murders, euerie cursed thing , but wee reach our
 hands vnto it: to make strife one with another, and
 disanull the agreement which god hath made, on y
 other side, touching the works of darknes, wee wil
 walke in them: & though god hath separated them
 from vs, as heauen from hel, or Christ from Belial
 & hath made the hatred of them perpetual to vs &
 our posteritie, yet we thinke as the prophet saith :
to make a league with death, and to bee at a greement
 with hel, we wil follow our fleshly concupisence,
 as though there were no lord to control vs, and we
 will not hate sinne at all. A corrupt nature to loue y
 which we are bid hate, and hate that which we are
 bid loue, but a more corupt affection , if wee giue
 place to these desires, & are wel pleased to loue the
 still. It followeth in y end of this seuenth verse, *thy*
God hath annoynted thee with the oyle of gladnesse aboue
thy

thy felowes. In this we may learne an other notable cause why we should acknowledg Christ our onely king & Law-giuer: because he is thus annoyned, that is, in him dwelleth all fulnesse of grace, & the treasures of al wisedome & knowledge are hid in him: so that leaue him, leaue his lawes, leaue his scepter, we leaue instruction, we leaue righteousnesse, we leaue eternall life. And here note that the oyls of gladnesse is the giftes of the spirite of God: gladnesse to our selues, because it filleth vs with ioy in the Lord: & gladnesse to other, because it powreth grace into our lips, to cōfort the weak harted, & to make vs a swete sauour of life vnto life, to al ȳ har ken vnto vs. The hart of the earth ȳ is drie & baren, & beareth no ioyfull fruite of the lord God, this oyle of gladnesse hath not yet softened it to make it a fertile soile for ȳ seed of the word of god. And the carelesse man, of a dull spirite that is not touched with his brothers sinning, but letteth him alone in his vncleanesse, to sinck or swim, to stand or fall, to liue or die: and al that vse companie only for worldly pleasure, without regard of swearing, lying, backbiting, idle talke, wantonnesse, or what so euer: what gladnesse receiue other by their admonitions and exhortatiōs? Or how can they say this sweete oyle is in their hearts? Let no man deceiue him selte, God is not mocked. Hee that is of Christ hath a care to bring other vnto Christe, he hateth the iniquitie of al men, and giueth conforte to many with the oyle of gladnesse, of whiche hee hath receiued. And thus farre of these verses. Now

let vs pray to god our heauely father, that we may be taught of his spirit, that like as he in his vnspeakable wisedome and mercie, hath giuen vnto vs his owne sonne to be a Sauiour, to establish vnto him a perpetuall Kingdome, that our libertie might be defended with his strong hande, and to make vs partakers of all his benefites, by ruling vs with his scepter of righteousnesse, that is, filled with a holie knowledge of his Gospell to loue righteousness, to hate iniquitie: and by giuing vs of his fulnesse, that we should receiue grace for grace, and haue a happie measure of the oyle of gladnes, with which he was anoynted: so according to these his greate mercies toward vs, let vs pray: & the lord grant vs, that we may finde fauour in his sight, to imbrace his sonne alone, to followe his wayes, to loue his trueth, to set out his honour, & to finish our weary pilgrimage in his seruice, to the profit of our brethren, & strengthening of our faith, through Iesus Christ our only Sauiour to whom, &c.

¶ The fift Leclure, upon the
10.11. & 12. verses.

- 10 And thou, Lord, in the beginning hast establisched the earth, and the heauens are the works of thine hands.
- 11 They shall perish, but thou doest remaine: and they all shall wax olde as doeth a garment.
- 12 And as a vesture shalt thou foid the vp, & they shal be changed: but thou art the sae, & thy yers shal not faile.

The

H
e Apostle goeth forward as before,
 and here addeth the fourth compari-
 son, in exalting Christ aboue Angels.
 And he maketh this comparison ac-
 cording to the title before giuen him , that by
 him the worlde was made, and it is this. The sonne
 of God, our Messias, of whom we speake: he made
 the worlde, and ruleth it as he will, and will abolish
 it in the time appointed, himselfe being vnchange-
 able in all his waies: which is a glory farre aboue all
 y the scripture attributeth vnto Angels. Touching
 this scripture here alledged, how it may be applied
 to Christe: it is certeine, that the Psalme according
 as the title is, was a prayer of the afflicted Church,
 most like when it was in y captiuicie of Babylon,
 both because of the great complaint of the singular
 miserie which they suffred, & because they in their
 prayer alleaged y appointed time of deliuernace to
 be come vpon them, which was only of the captiu-
 icie of Babylon: to which God had appointed by
 his Prophet Ieremie 70.yeres. Now that captiuicie
 being a figure of our captiuicie vnder sathan: y Pro-
 phetes foretelling that deliuerie, saw also in spirite
 the deliuerie which we should al haue vnder Christ
 And accordingly the spirite so spake in the Pro-
 phets, that somthing was so proper to Christ figu-
 red, as it must needes be referred to him, & not ap-
 plied to any figure. And this is generall in al the ex-
 preſe figures of our Sauiour Christe, who so euer
 were the men, or what soeuer were the blessings
 that G O D brought vpon his people, because
Icre.29.11.
in

in Iesu Christe, all his promises had their trueth and accomplishment: therefore he is some way so described, that the people must needes be lead to acknowledge still the couenant which they had in him. So in this captiuitie of Babylon, the Prophet Ieremie foretelleth their deliuerie thus: *that they shal returne to serue God and Dauid their king:* Dauid bee-
 Ier. 30. 9. ing before dead. And againe. *He would raise vp to Da-
 uid righteous braunch, whome they shoulde call the Lorde
 Eze 37. 24 our righteousness:* which must needes be meant of ſ
Messias, whom they looke dfor to be the ſonne of Dauid: and exprefſely he noteth their returne into the fauour of God, with the ſame words, with whi-
che God maketh with vs his new testament, in Ie-
ſu Christe, that God will be our God, and we ſhall be his people. He will forgiue their ſinnes and ini-
quities, they ſhalbe al taught of God. Even ſo heere in the Psalme the prophet fore-telling their returne from Babylou, fore-seeth the redemption that is in Christ, and breaketh out in complaint of his ſhorte life: because he ſhould not tarrie to ſee the day: and to comfort himſelfe againe, he ſpeaketh out in ſpi-
rite what ioy and gladneſſe he ſaw in Christ, and how glorious a God he is, & ſo vttereth the words here alledged: *And thou in the beginning, O Lorde, didſt lay the foundations of the earth, & the works of thy hande are the heauens &c.* And heere theſe wordes: He laid the foundations of the earth, and the Heauens are the work of his hands: are ſpoken according to our infirmitie, which know no buildings but by foun-
dations, nor can make any great woorkes without

our
3

our hands: otherwise it is certein, the earth hath no foundations, nor no handes could make þeauens but was made and consisteth by the power of God Thus we haue heard , what argument the Apostle here vseth & how this text is applied vnto Christe.

Now, touching the wordes, where the Prophet saith: *And thou Lord,* the Apostle is a good expositor that this is spoken to the Sonne of God, to whome he attributeth the originall and cause of making þe worlde. A place most worthie to be diligently mar ked: for it giueth clearly vnto Christe the fulnesse of þe godhead, according to þe article of our creede, *I belene in God the father almighty maker of Heauen and earth.* And all Arians, old & newe, which so long haue blasphemed the Sonne of God, and made him but a seruant in þe creation of þe worlde, because many times the scripture saith: By him God made the world: if they heare this spoken to that sonne: And thou Lord in the beginning didst lay the foundati ons of the earth: they will ceasse to blaspheme, and confesse he is god to be blessed for euer. And where it is sayde: that God the Father, by him made the worlde: that phrase of speache deminisheth not his glorie, but rather testifieth it more clearely. For we haue sayd before: that *Christ is the shining brightnesse of the glorie of his father,* that is: the person in the Dietie by whome onely the eternall wisedome of GOD could make his maiestie shine vpon any creature: neither was it euer possible, that any creature shuld shewe forth the goodnessse of God, but only by the person of the sonne . And therefore , when the name

name of God, or creation of the worlde, is giuen vnto the Sonne, as here we see: wee doe humbly confesse and adore the vnitie of the Godhead that is really in him. When it is attributed to the father as he that by his Sonne hath made all these things, we acknowledge the properties of the persons, the father dwelling in light which none can approach unto, a fountaine and head-spring of immortall glorie. And the sonne, the shining brightnes of that glorie, by whome it is made knownen of men and Angels: so, when we say: we beleue in God the father Almighty, who made the world: we acknowledge the goodnesse and mercie, by which the world was made, originally to dwel in the person of the father: when we say the worlde was made by the Sonne, we acknowledge the wisedome of God, by which the thing was wrought, and the glorie of it imparted vnto vs, to be in the person of the sonne: as like-

Esa.40.13. wise, wheresoever the holy Ghost is mentioned in
 Psal.33. 6. this work: we acknowledge the vertue and power giuen to all creatures, both for their continuance, & for the efficacie, to bee of the person of the holie Ghost: and where the creation is attributed to all, Father, sonne and holie Ghost, we confesse the vnitie of the Godhead, in the distinction of persons, which now we see in faith, & wherein we reioyce in hope, which shal never be confounded, but shalbe made perfect, when this mortalitie shall put on immortalitie, and we shall see God as he is.

Where it is said further: *God laid the foundation of the Earth, and the heauens are the woorkes of his handes.*

We

vpon the . i. to the Hebrues.

We must consider, the creation of y world is thus attributed to God, not only because all things were made by him : but because he hath so made them, that they carrie a marke imprinted in them , of the power and Godhead of the Creator . Thus he meaneth, when he saith: the Heauens are the works of thy handes. Euen as the Prophet sayth: *The heauens declare the glorie of God, and the firmament sheweth his handie work. Day unto day uttereth speache, and night unto night openeth knowledge* . And here wee must learne according as the works of God are thus before vs, so to beholde them and take the pleasure of them, that we giue glorie to God in all that he hath done. When I see the heauens: I must see his greatnessse, who was able to set such a couering ouer the earth. When I behold the earth : I must behold his prouidence, who hath ordeined such a place of nourishment for all creatures. When I looke vpon the vnchangeable course in which al things are establisched: I must looke vpon his cōstāt wiſdōe & good neſſe: who in a ſtedfast purpose hath extended his mercies ouer all his workes. In the leaſt of all the creatures of GOD, when I ſee wiſedome, power, glorie , more then all the worlde can reache their handes vnto : let mee humble my ſelfe vnder his high maiestie, before whom no King, no Prince, no power of the worlde hath any account : but all nations before him are as nothing. and they are accounted vnto him leſſe then nothing , and lighter then vanitie it ſelte . Thus God hath ſhewed him ſelfe in his creatures, and euen as S Paule ſaith : his inui-

Pſal.19.1.
Wee must
acknow=
ledge the
glorie of
God in his
workes.

Eſa.40.17.

Act.14.

inuisible thinges he hath made manifest in them, both his eternall power and his Godhead, that they might be without excuse, all that will not honour him. Let vs therefore (dearely beloued) forget now the times of ignoraunce, and at last be wise harted, to reade the booke whiche GOD hath written in great letters, and layde open before vs , in all his workes : let vs see his glorie. Thus did the Prophet Esaie before vs, as in the 40. chapter of his prophe-sie, we read: *who hath measured the waters with his fist: and compassed heauen with his spanne: who is he hath comprehended the dust of the earth in a measure, and weighed the mounteines in a weight, & the hilles in aballance?* No thing in the worlde , no not the verie dust of the earth, could come in the prophets eies, but he could see in it a great worke of the Lorde . Sainct Paule saith: God left not himself without witnes among men, euen when the times were moste blinde. For as much as he gaue vnto them from he heauen rain and fruitfull times : for who is he that maketh the raine to fall, & the Sunne to haue his course of shinin? Who hideth the treasures of y^e snow, & bringeth foorth the hoare frostes? Who couereth the Heauen with cloudes , and bringeth foorth the windes out of their places: Who maketh the sea to roare with the greate noyse of the waues , and maketh it calme againe , as if it had not bene moued? What Princes, what hostes of men, though all the worlde would ioy ne their strengtht together, can doe the least of these things? Nay, if all nations shoulde bende them selues together , they can not hurt

hurt sea, land, aire, cloudes, elementes, day, night, summer, winter, nor any thinge that God hath es-
tablished for euer: but in euerie one of these is the
strength which cannot be resisted. The aire can in-
fect all fleshe: the earth swallowe it vp: the Sunne
burne it with heate: the frost kill it with colde: the
thunder and lightning do make affraide all the ty-
rantes among men . Nay, we may learne in the
plagues of Aegpt, howe the moste vile thinges can
make ashamed all the children of pride. And why
then do we not learne in all ȳ we see, to confess the
greatnes of the Lord? Why doth not the strength
of his workes make vs confess his power: and all
the delight that we haue in them, why doth it not
make vs acknowledge al his goodness to the chil-
dren of men? The prophet Dauid saith: Whē I be.
holde the Heauens whiche are the workes of thy
hands: the Moone and the starres, which thou hast
ordeined: what is man, say I, that thou art mindful
of him: or the sonne of man, that thou so regardest
him? Our Sauiour Christ saith: when we see how
God feedeth the sparowes, and clotheth the Lilies:
we are a faithlesse people, except we see his prou-
idence ouer vs, to feede vs, and to cloath vs in al our
necessities. And sure the truthe is, except I see with
such eyes the creatures of God, I am become a crea-
ture degenerate from that image, in whiche I was
first fourmed. If I see nothing in the heauens , but
that they are light, & aboue my reache: the horse &
mule see this as well as I. If I see nothing in the
earth, but a place to walke in, or to take my rest vp-

on

A. J. D. - 15 May 1870

O. G. M. 1870

on it : the beastes and foules see this as well as I. If I see nothing in my gorgeous apparel, but pride of a goodlie colour: the Peacock seeth that in her feathers. And if in all my meate and drinke, I knowe nothing but the pleasure and sweetenesse of the taste: the hogge and swine haue here as great a portion as we.

To be short , if hearing,seeing,smelling,tasting, feeling,be all the delight we can finde in the works of GOD : we haue giuen our preeminence to the dumbe creatures,which haue these sences more exquisite then wee : and we haue turned the heartes of men into the heartes of beastes, who with wise-dome,prudence,vnderstanding,knowledge,& reason,can do nothing. And the words of the prophet are fulfilled in vs: Man, when he was in honor had no vnderstanding, he was compared to the bruite beastes, and was made like vnto them. I speake this with the more wordes, and the more earnestly, that you might see and detest the shame of some , who do not onely not see in the creatures of God , the glorie of God to feare before him, and to giue him honour:but quite contrary in all his creatures,they prophane his name, which eate till they surfe, and drinke till they be dronken: who put on pride with all their apparell, and make their landes and houses priuiledged places for much iniquitie , which fill their mouthes with cursed swearing , euен in the sight of the Sunne, and commit their whordomes, and feare not at the darkenesse of the night. Flee (dearely beloued) farre from such: hate them, as the

þ prophet saith) with perfect hatred al their assemblies. The earth that mourneth vnder the burden of them , one day will spue them out, and þ creatures which they hold in this miserable bondage of sinn, one day God will heare their sighes, and they shall giue a speedie witnesse against their opprestours. And thus much of þ creatures of God, whiche here are saide to be made by the sonne of God, and to be the workes of his handes.

An other thing here we haue to consider, that the Apostle teacheth the excellēcie of Christ in respect of his continuance, before whome , the heauen and earth are but a moment : for so in this comparison he speaketh of their age, as a thing of nothing, *They shall perishe, they shall waxe olde as a garment, they shalbe folded vp as a vesture:* making al the continuance of þ heauen to be vanitie, and of none account : for although it may seeme he might haue made this comparison with things of a more expresse shew of vanitie then a garment, as to haue compared them with smoke, with the shadowe of smoke, with the dreame of a shadow or such like , yet in comparing the time of the heauens, whiche are so many ages, with a garment whiche is scarce a yere, it is a cleare testimonie al is nothing, as if all were not a minute of an houre. Besides this, the cause of this comparison with a garment, was the similitude in whiche God hath sette the Heauens, who hath spred them like a curteine , and made them as a couering to all his creatures : it was not to make the comparison lesse in shewe of their vanitie. Then heere let vs be
F. wise

wise hearted as the Prophet was, as oft as our hope
is before our eyes, to see our sauour Christe liuing
for euer: let vs not only confesse y^e our owne age is
nothing in respect of him, but let vs boldly conti-
nue euен the continuaunce of the heauens, and ac-
count all thing nothing that hath an ende: for let
y^e dayes be neuer so manie, which you can call into
account and multiplie yeares into the longest con-
tinuance whiche your thoughtes can comprehend,
that thousand thousandes be before you, and ten
thousand thousandes are in your minde, with one
word you shal confute them all, & with the breath
of your mouth you may blow them away: and, as
the Prophet saith, make them all as a garment that
is rent and worne: for reckon vp all thy thou-
sand that thou canst, and put to this worde, (*Past*)
vnto them, and where are they nowe become? a
thousand thousand thousand yeares past, what are
they?

And if time be such a tyrant, to breake the delight
of the long age of the very heauens, y^e the wise hart
of a man doth say, euен they are vanitic, & wax old
as doth a garment: what foolishnes hath wrapped
vp all our vnderstanding? and what blindenes is in
our heartes, that we see not our owne life, what it
is? not one of a hundred that hath three score and
tenne yeares, and of those a greate parte are slept
out, so that we feele them not, and a greate parte
consumed with sorrow, either in losse of credit: or
feare of punishment: or paine of sicknesse, or griefe
of our labour, or penituenesse of our wants, or an-
guishe

guishe of our desires, or at least, euen with a weariness of time it selfe, so that of three score and tenn yeares, let him speake that can glorie moste, and he shall finde that in them all he hath scarce tenne full yeares of pleasure: and this verie pleasure, euen then when it is greatest, what is it? Surely such as if he looke downe into his owne thoughtes, he shoulde say in the mids of it, his heart is heauie.

And shall yet this life, so short, so troublesome, so without pleasure, so fast holde vs bound with blind desire, that we neither long for nor loke after Iesu Christ, who liueth euer, and hath cast foorth of his presence all sinne, and sorowe, and death it selfe.

Could the Prophet so shewe him in immortalitic & all his elect with him in the glorie of his father, that he bewailed the vanitie of his owne life, yea though it should haue lasted as long as the heauens and while the sunne and Moone endureth, though he should haue abiden king in Israel, was al this vn to him as a shaddowe or an idle dreame in comparison of Christ who is for euer, and whose yeares shall neuer faile? And shall we thinke we haue the spirite of God or any portion in Iesu Christe, who in his everlasting countenaunce, cannot finde such pleasure as in our visard of vaine life, that soudently appeareth and is no more? who in the glorie of his presence, and maiestie of his Father, can see no such delighte, as in carding, dicing, dauncing, and such like wordes of reproch and shame, and horrible confusion.

Nay, I will tell you (dearely beloved,) and I

will tell you true: your owne eycs and eares shall
beare witnesse with me that I lie not.

These men that thus serue in the vile bondage
of these pastimes, they carrie with them, the badge
and cognisaunce of another maister then of the
liuing God, for tell mee, from morning to night
are not their mouthes full of adulterie, of wrath, of
hatred, and swearing without shame, in whiche
G O D is dishonoured, and the crosse of his Sonne
Christ made despised? Then doubt not what these
men do, nor what maister they serue, but pray that
God may haue mercie vpon them, as vpon vs,
this day, who loue not their delights, that they may
repent, and withdrawe themselues from the snare
of the diuell, in whiche they be holden, according
to his will, and begin while yet it is good time, to
despise this, and regard the life of Christe, in com-
parison of which they may say with the Prophet,
*The Heauens shall perish and consume as a garment, but
thy years (O Lord) they haue no end.*

One other thing foloweth in the Prophet, which
the Apostle reciteth not, but for our times hath
a verie good instruction: the Prophet thus conclu-
deth: *The children of thy seruants shal continue, and their
seede shal stand fast in thy sight:* because Christ had ioyned
his Church to him selfe, he the head & they the
bodie, by him who endured longer then the Heau-
dens, the Prophet knew his people could never per-
ish: and in his thought, if the Prophet had com-
fort against the tirannie of the kingdome of Baby-
lon, what comfort may we haue nowe against the
enimies

nimies of the Church of Christ?

They thinke they be many ,and strong, and rich, and wise, and they will preuaile : their Pope shall vp againe, they will haue Mass, they will exalte the Church of Rome: they will become slaues to a vile person as they were before:they will do, I can-not tell what, Alas pore soules, how fast they hold a lye in their right hand. I he shame that they seeke for,they shall neuuer finde . For what are they? Or what is their strength? How muche are they better then graise, or then ſt flower in the field? What is their life more then a vapour, or then a ſmoke that vaniſheth away? yet they boast them ſelues againſt the Church of Christ, which is knit vnto the ſonne of God liueth in his life,, ſtandeth in his ſtrength, whose right hand hath made all things, and whose yeares endure for euermore : while we truſt in this our hope is ſure , and all our enimies ſhall be aſhamed. And let vs pray,that it would please God our heauenly father, of his great goodnes,to haue mer cie vpon vs,that by his ſpirit the eies of our mindes may be lightened,to ſee what greate Saluation he hath giuen vnto vs in Iefu Christ:who is his onely ſonne : heire of al things:creator of the world: who ruleth and gouerneth all things: and ſhall ſhewe vs his glorie in immortalitie, when all these creatures ſhall haue their chaunge. And the Lorde grant that in these dayes of our vanitie, while yet we are wal-king to the day of rest , we may in the meane ſea-ſon, ſee his grace and glorie in all his creatures, in whiche we haue our pleasure, that we may enioye

F.iii. them

them to his praise , and with wise hearts measuring his times who shall endure for euer , when all these thinges are past, we may moutne in spirite, to see the time approch, when we with him shal boch see and inherite his immortalitie, through his sonn Iesu Christ, who hath purchated it for vs,& with his mightie power, will keepe vs in safetie vnto it, against that day : to whom with the father and the holie Ghost,our onely comforter, be all honour & glorie, nowe and euer, Amen.

¶ The sixte Leclure upon the
13. &c. 14. verles.

- 13 Unto whiche also of the Angels, sade he at any time? Sit at my right hande, til I make thine enimies thy footeſtoole.
- 14 Are they not all ministring ſpirites, ſent forth to minister for their ſakes whiche ſhall be heires of ſaluation.



O W E the Apostle maketh the fifte comparison betweene the Angels, and our Sauiour Christ : in which it is plaine, he is exalted aboue al Angelles : and this comparison is out of the ſaying of the Prophet : *Sit on my right hand vntill I make thine enimies thy footeſtoole.* A ſingular honour aboue all that euer Angell had : for it ſignifieth, that

that God hath taken him into the fellowship of glorie : and giuen him all power, in Heauen and in earth. Touching this Psalme, as it is most true: so it is confessed of all, that it is a prophesie of our Sauour Christ, how he shoulde be king of his Church, and vtterly subuert all his enimies, & be our Priest after the order of Melchisedech: who shoulde bring an end to the priesthood of Leuie: and according to this meaning of the Prophet, so the Apostle alledgeth this sentence, for prooфе of this excellencie of the sonne of God aboue all Angels.

And with this testimonie, our Sauour Christe himselfe confuteth the Pharisies: when they denied his diuinitie, resoning of the force of this word, L O R D, because the comparison then was with Dauid.

These woordes of the Apostle: *To whiche of the Angels said he at any time &c.* They shewe plainly, what glorie it is to sit on the right hande of God. For when the Apostle sayth: The like was neuer said to Angels, that is: such glorie was neuer giuen them: what can it else meane, but that Christe is confessed to be one God with his father? Or what can we vnderstand to be higher then al Angels, but God alone?

If the right hand of God could signifie his presence, the Angels are in his presence: and of them, thousand thousandes are before him: and as our Sauour Christ saith, *They see the face of our heauenly father.* If his right hande coulde signifie the fruition or sight of his glorie : the Angelles are all blessed

spirites, and see his glorie euen as it is.

If his right hand did signifie any inferiour power, though it were greater then all the worlde, such power haue also Angels : so that one of them haue smitten whole armies of men, and whole Countries: and therefore bee they also called principalities and powers , because no strength in the world can resist them. But seeing *his right hande* noteth vnto vs, that honour which neuer Angell was receiued vnto : & aboue the Angels we know none but God alone : therefore , the Scripture speaketh plainly,in setting Christe *on the right hand of his father*,farre aboue Angels , that he is one God and equall with his father. Besides this,sith it is saide, *Sit thou on my right hand,till I make thine enimies thy footestooles* : it is plaine,that this is the right hand of God the power of God giuen vnto Christ, in which he shall ouercome all his enimies , and sith this is the ende of that glorie , that glorie is nothing but the power by which this is brought to passe, and when this shalbe accomplished,that all his enimies shal be confounded,then this shall be finished , for him to sit on the right hande of his father , not that Christ shall ceasse to be equall with his father, but that this kingdome of Christ our mediatour between God and vs,in which he keepeth vs : that shall ceasse, & he shall giue it vp vnto his father, and God shall bee vnto vs,all in all.

And thus farre of all these honourable titles giuen vnto Christ , in all which the Apostle proueth him greater then all Angels . The first is, that he is called

called the naturall sonne of God. The second, that the Angels haue commandement to worship him. The third, that he is king of glorie, reigning for euer in trueth and righteousnesse. The fourth, that he is creatour of the world, and indureth when the worlde shal perish. And fiftly, that he sitteth on the right hand of high maiestie: all whiche are proper titles to the sonne of God, and greater then can bee giuen to any Angel: and therefore Christ to be exalted aboue them all.

Now in the 14. verse following, on the contrary part the Apostle setteth downe, what is the proper glorie of Angels, y^e by plaine comparison, this dignitie of Christ might more appeare: and so of angels he addeth, that they be al ministring spirites, sent out for the safetie of those whiche shall inherite saluation. Where he calleth them ministring spirites, according to the testimonie of Dauid before alledged: *He maketh his Angels spirites, and his ministers a flame of fire,* which both names, spirites and ministers the one of nature, the other of office, hee bringeth thus into the proper definition, that they be ministring spirites. And because the ministerie of any creature may be in diuerse thinges, therfore to take away this vncerteintie, wherein their ministerie should bee, hee addeth streight: that they are ministers for the safetie of Gods electe. So setting out a perfect definition of an Angel, fully comprehending all that wee can, or ought to knowe of those blessed spirites: for all their glorie is comprehended in the nature of a spirite: and the prayse

F.v.

which

which continually they sing vnto God, is comprehended in their ministerie: for they are named ministers, according to gods ordinaunce , and good pleasure, so that with continual praise and thanksgiuing, and rejoycing in the Lorde, they doe their worke as after their example we make our prayer: *Thy will be done in earth as it is in Heauen.* Now vpon this definition of Angels, and the former testimonies of the great glorie of the sonne of God our sauour Iesus Christ, by good comparison the Apostles conclusion is plaine and manifest : that seeing our sauour Christ is so exalted, euē aboue the angels, in al the honour of a King, a Priest, a Prophet, wee ought much more so to acknowledge him aboue Moses, aboue Aaron, aboue al Temple, sanctuarie, mercie seate, and all ordinances of the lawe, that he might be alone our onely health and saluation. And thus hee finisheth this first Chapter, in which I saide, he setteth out the person of Christe according to his Godhead, bodily dwelling within him.

Now, touching the wordes, what wee haue to note of this, where he saith: to which of the angels said he at any time: I then sufficiently declared vnto you, as God gaue me grace, when I expounded the v. verse. Likewise of Christes sitting at y right hand of God I speake more fully , expounding the third verse. Where it is here added: *Til I make thine enimies thy footestoole:* The apostle S. Paul, speaking of this victorie of Christ, he saith: *He shall abolish all rule, and authoritie, and power:* nothing, as he saith in

an other place, that we wrestle not against flesh & bloud,
but against principalities & powers, against worldly rulers
of this darkenesse, against spirituall wickednesse in high Ephes. 6.
places: wherin we see, of what force & strength our
enimies are.

And because he saith: The last enimie shal bee a- Continual
enimies to
the church
& of great
strength.
bolished, which is death, we see, that there shal ne-
uer want enemies to the Churche: whereby wee
shoulde be prouoked, in regarde of our continuall
daunger, to be euer watchinge: and because of our
strong enimies, only to put our trust in Christ.

And here (I beseech you) let our hearts be in our
owne wayes, and of our naturall life, let vs learne
wisedome, least we be also vpbraided of our Sau-
our Christ, y^e we can discerne the face of the earth,
and of the skie, but wee can not iudg of our selues
what is right. Tell mee, who of vs hauing a long S w/
n/
Luke.11.54
journey, by many theeues and wild beastes, or pas-
sing y^e rockie seas in great & violēt storms, though
he escape a place or two, where no theefe is, nor a-
ny beast hath molested him: yet at euerie place of
daunger, his feare is still renued: And though he
haue passed many high surges, and deepe gulphes
of water, yet at euerie waue, hee is still affraid: not
carelesse, because hee hath passed farre: but still
carefull, because there is more beehinde, and
this wisedome wee vse, beecause wee knowe wee
may as well fall toward our iourneys ende, and
as well be drowned before the hauens mouthe, as
when we first began our daungerous voyage. Euē
so with the church of Christ in which this day we
con-

confesse our selues to haue our portion : from the first day of her peregrinatio in earth till her last entraunce into glorie, there is a perpetuall hatred betwene the serpent and her head, and betwene the seede of the serpent & her children, in which strife euerie one of vs particularly haue our fight, so that from our mothers wombe, til we lie downe in the graue, our life is a warrefare vpō earth. No age, no condition of life, no day no night, but brings his enimie with him, and the same enimie armed with sinne and death, as wel against the man of an hundred yeares old, as against the childe that is newe borne: and as well we may fal into condemnation through apostasie of old & crooked age, as through concupiscence and pride of youth . And if at any time we become secure like a carelesse people who haue our s̄̄les dulled with an idle dreame of peace, it is not because we be out of danger, but according to the parable in the gospel, *The strong man possessed all:* & therfore all things seeme to be so safe & sure. Let vs therfore be wisc, & shake off the weight of this dul sluggishnes, which presseth vs downe, that with attentiue eares wee may willingly heare his louing counsell , who one day will breake the strongest head of all our enimies . Hee biddeth vs watche and pray, because we knowe not the day nor yet the houre: and so much the rather let vs doe it : because we stand not in danger of robbing , or drowning, or tearing with wilde beastes: which yet would make vs affraide, though death shoulde end our miserie: but we stand in daunger of greater

ter calamities, when death shall be abolished, whether we shalbe accused in eternal fire , or whether we shalbe the blessed of the lord. And as the peril is great, so we haue heard the enimies are strong, and such as before whom we are verie cowards. for bee we otherwise neuer so valiaunt to indure paine, to quarell, to fight, to despise any daunger, as it is the manner of a great many ruffians in deede: but men of good courage they would be called : bring mee one of them in battell against these enimies : wee haue to striue against pride, against concupisence, against idle games, against all sinne, and thou shalte see no boy, no woman, no sicke man so verie a coward: he hath not the hearte to strike one blowe, but yeldeth himselfe a slaue, and is led away as an oxe to the slaughter house. Let vs therfore watch: Let vs pray: for in this dangerous battell, in which these strong men are verie cowardes, what can we do? Euen let vs deny our selues, and trust vnto him that sitteth on the right hand of his father, and hee shall make all our enimies our footestoole.

And this worde we must not lightly passe ouer: for it noteth a certeine and great confusion vpon y enimies of Christe: for though it be sometime honour to be named the Lords footestole, as where it is said: *Heauen is my throne , and the earth is my foote- stoole.* And especially in the lamentations of Ieremie, where he saith, *The lord hath darkened the daughter of Sion, and throwne downe the beautie of Israel , and hath not remembred his footstole.* Yet in this place, wher it is spokē of gods enimies, it noteth their extreme ruine

Esa. 66.

Lamea. 2.1

ruine and shame euen as of thosc, whome wee doe stamp vnder our feete.

An example of this we haue in the Iewes: whose name was once so honorable? howe doe the Prophets glorie of the house of Iudah? yet since they haue taken vp this enimitie against Christ, and sett them selues against his Churche and people, they haue had experiance of the Lordes right hand, and their name is a name of shame & ignominy ouer all the worlde.

Exa. 65. 15. An other example we haue of Rome: what citie had once such honour? & what name was of more renoune? yet since it hath beene the seate of Antichriste, enimie to the sonne of God and to the gospel: as she hath filled her selfe with all abhominations, so God hath troden her vnder feete, and (as the prophet saith) shee hath left her name as a curse vnto the chosen of the Lord: that I assure you, in my cares, & in the cares (I am sure) of many thousands moe, the city of Rome is a citie of contempt, of ignorance, of sinne, like a deade stocke, whose sweete blosomes and pleasaunt fruite is withered & worne away, *and her roote* (as the prophet saith) *is rottennesse, and her bud as the dust:* and suche shalbe the end of all the enimies of the sonne of God.

Now followeth in the last verse this definition of Angels, whereof we speake before: in which we learne and so confesse, that they are ministring sp[irit]es, sent out for our safetie and defence: so that hereafter, whosoeuer will dispute with vs aboute Angels, with one wordc we will answer him, and

cut

cut off all curiositic. This we knowe, and we know it only, and who so euer knoweth more, he knoweth nothing but the vanitie of his owne minde.

Angels are spirites, which serue the Lorde, for his Churches safetie. If yet we wilbe vaine still, & thinke: yea, but what are Archangels, principalities, powers, rules, thrones, dominions? What are Cherubim and Seraphim? All these, howe so euer they be called in diuers respects diuersly, they are all Angels in condition and nature, as they are so here defined. For if any Archangel, throne, or dominiō, or any other name that is named, were any way greater then an Angel, all this disputation of the Apostle were nothing worth for how could it proue the excellencie of Christ aboue al creatures, because he is greater then Angels? If Cherubim or Seraphim, or any Archangel were also greater thē an Angel? And therefore that the reason of the Apostle may be (as it is) strong & vnanswerable, we must confess, all blessed spirites what soeuer they be, they be all this, & this is their glorie, that they be Gods ministers, for the safetie of his children.

This doctrine the prophet Dáuid teacheth also verie plainly in the 34. Psalme: *The Angel of the lorde pitcheth round about thē that feare him & deliuereth thē.*

And againe in the 91. Psalme: *He shall give his Angels charge ouer thee, to keepe thee in all thy wayes: they shall beare thee in their hāds, that thou hurt not thy foote* Psa. 34. 8.
Psal. 91.17.
against a stone. And according as this is gods word, & his promise: so we haue many examples, howe he hath at al times iustified his faith in the perfour-

mance

mance of it, that we might not stagger in this doctrine of Angels. The Patriarches, the people of Israel, the Prophets, the Apostles, and Sanctes of the new Testament, our Sauiour Christ himselfe : we haue seene how the Angels haue beene with them in daungerous times, and ministred the help of god vnto them.

Now touching the manner howe the Angels of God execute this ministerie, euen as it is not harde vnto the Lorde in the battels of men to saue with manie or with fewe: so god sendeth out his angels, more or lesse, euen as he will, y^e it might be known

Gen. 32. 2

the power is the lords. When Iacob feared before

Gen. 32. 2
2 Reg. 6. 17

his brother Esau, God sendeth to him an hoast of

angels to comfort him. When Eliseus was besett with the great hoast of the king of Syria, &c his servant was now exceedingly afraide, Eliseus prayed to haue his eyes opened, that he might see the help of God, which was present with them, and he saw immediately the mountaine full of horses & chariots rounde about Eliseus, which were Gods Angels sent for the Prophets safegarde . When our

Math. 4. 11

Sauiour Christ is in distresse and anguish, god sendeth many Angels which doe minister vnto him.

And so he testifieth of the vsual work of god common to all his sanctes, and applieth it perticularly vnto himselfe, in reproouing Peter , who woulde needs draw his sword to mainteine his cause. Thinkest thou (saith he) that I can not nowe pray unto my father & he wil give me moe the twelve legions of Angels? And as thus god sendeth out a great multitude, for

the

the saftie of one: so contrariwise, sometime he appointeth but one for ſy saftie of many. So God ſent an Angel to deliuere Iſrael out of Aegypt, & to guid them throughe the terrible wildernesſe: and euer after in all their troubles, when they called vpon him, *the Angel of his presence* (as ſy prophet Eſai ſaith) was their deliuerer: and when they ſhoulde enter the lande of promife, God ſent an Angel to drieue out the Canaanites before them. When the armie of ſy king of Aſhur came and besieged Ierusalem, God ſent an Angel, who deliuered the Cittie and in one night ſlew, 185000. of the Aſſiriās. When Dauid numbred the people, and procured the wrathe of God: God ſent an Angel into Ierusalem, who flew with the pestilence, 70000. of the people. So we haue many examples where, vpon occation, to one man God ſendeth one Angell: euen as it is ſayd of one that he came to comfort our ſauiour Christ in the garden. To lot God ſent two Angels. So to the wome that came to the graue of our ſauiour Christ two Angels appeared, & tolde them he was riſen again. When the Apostle looked after our ſauiour Christ at his ascencion into heauen, two Angels ap peared vnto them, to teach them what they had to do. When God would destroy Sodome and Go morth, he ſent there Angels to Abraham to tel him of it. In the vision that Ezechiel had of the deſtruction of the citie, God ſendeth out ſix Angels to ex ecute that judgement. And why is all this diuersitie to the end (no doubt) we ſhould not be curious, but reſt in the doctrine which the Lord taught vs, that

Luke. 24.5

Gen. 18.

Ezech. 9.2

Exod. 33.2

2.Re. 19.35

1.Cro. 21.16

Luk. 22.43

Ātes. 1.10

the Angels are his ministers , for their fасetiс who
shal inherite his Kingdome.

Against this doctrine, as many haue offended: so
among all, there is none which haue sunken down
so depe in follie, as the Papists haue done. First they
haue made to euerie countrie a peculiar and proper
Angel: a thing altogether strange from the word of
God, & a meere imagination of their owne head :
and the reason wherewith some woulde proue it
is nothing worthe , though I graunte some godlie
men doe not vtterly reiect it : for they say there is
named in Daniell, the Prince of Persia, the Prince of
Dan.10.13. Græcia, meaning þy Angels, particular gouernours
of those countries. In deed the Aramites might so
haue vnderstoode it, which did thinke, there were
some Gods of the mountaines , other some of the
vallies: but Christian men that reade the Prophets,
should knowe that in the nexte Chapter , Daniell
him selfe expoundeth, that those Princes were the
Kings of those coūtries. And in deed this is not the
opinion of þy Prophets or of the Prophets children:
but it came first from the olde idolatrous Gentiles,
who from the beginning had this fancie, and made
Noe himselfe whom they called Vertumnus to be
the Angel, or countrye God of Hetruria, and from
that day to euerie nation, they made euerie patronē
euen as they would.

Againe, they teache that particular men haue their
particular Angels: one good , an other bad , and
some good men dare not vtterlie condemne this
opinion : but sure to mee it is an herisie not muche
vnlike

vnlike the Manicheies, who taught ý euery man
 was violently drawen to do good or euil by a good
 spirit or euil, which equallic of themselues had rule
 in man : for what vanitie is it, when I knowe that
 Gods commandement is to all his Angels to haue
 charge ouer me, for me to seeke whether any one
 haue a particular charge? Or what comfort can I
 haue in it, except I thinke Gods cōmandements are
 some of light account, some in earnest? Or except
 I thinke it is with Angelles as it is with men , that
 which is cared for of all is cared for of none ? Be-
 sides this, it is a thing not agreeing to the similitude Var. lib. i. de ling lat
 of God & of his Saincts, for Gods loue is one ouer
 all with out respect of persons, and our duetie is to
 all our fleshe, of what nation or countrie so euer it
 be. A difference(I grant)there is, of Magistrates, pa-
 rents, maisters, kinsfolkes, &c, Which maketh our
 fault more or leſſe: but this onely is according to
 ý age of men, a thing not incidēt vnto Angels. But
 they haue also reasons to proue this is true , and
 first they alledge that Christ saith of his little ones,
 their Angelles see all wayes the face of my father
 which is in heauen, therfore euery one hath his an-
 gel. I meruell wise men can like of this reason : for
 seeing they argue vpon this,because they are called
 their Angels, and are so named because of the mi-
 nisterie which they haue for their safetie , may not
 these wordes as well stand, though the Angelles be
 apointed al ouer al, as if they had charge euery one
 ouer one? Nay doth not ý scripture thus expound
 it, when it saith of euerie one of those little ones,

when they turne from their sinnes, that all the Angels reioyce at it? But an other reason they haue, where the disciples being astonished at the news of Peters comming, as they are amazed, they say it is not he, it is his Angel. Sure this must needs be a slender trueth that hath no better prooef then the Disciples wordes: when they are amazed & knowe not what they say. So we might proue that Saintes might dwell in Tabernacles, because Peter sayde Lorde let vs make Tabernacles, one for Moses, an other for Elias. So we might think that dead men walke, because the Disciples astonished at the sight of men, thought somtime that they were goasts. If it bee sayde, yet they spake after common opinion of men, be it so: so was it y common opinion, that dead men did walke, as appeareth by Herode, who thought our Sauiour Christe was Iohn Baptist risen againe from the dead. And what if that place were as cleare as they coulde wishe it, why might I not expound it, it is his Angel, that is, some angel which God hath sent for his deliueraunce, this being according to the scripture, more then that to haue it his peculiar Angell: but let this goe an errour as it is, had it neuer so great pattones: and let it appeare more manifest by y errour which it draweth with it, that likewise euerie man hath an euill Angel: for what reason hath that when we know that into one was a Legion entered? Let this also therefore goe even to the gentiles from whom it came. The first authour of it, that I reade of, was Empedocles the Philosopher, who as (Plutarch saith) taught is, that euerie

euerie man had two Angels, one good, another bad: & the Grecians haue a common verse which they vse in manner of a prouerbe: Euerie man hath his own Angel to be the $\mu\nu\sigma\alpha\gamma\omega\delta\varsigma$ of all his life. And so when Brutus was slaine, the night before, one appeared vnto him, and saide: I am thine euill Angel ô Brutus. But beside these things, which I confesse some wisemen haue beleeuued, ý papists haue gone Plu.de ani
mi tranqu. much further, and haue told vs of the shape and figure of Angels: what colour they haue: how bigg they be: of how many orders: what difference of each degree: & many other thinges which I meane not here to touch, as things more worthie to be forgotten for euer, then once with good reason to be confuted.

For if Moses by inspiration knowing the originall of the world, how it was: yet had it not reuealed what to write of Angels. If Stephan, that sawe ý heauens open: yet saw not these orders of Angels what they were. If Paule, who was taken vp in the third heauens, saw yet so little of Angels, that who soeuer wil teach so curiously of them, he saith they be pufst vp of a fleshly minde, to speake of things which they neuer saw. If Iohn in al his high reuelation, had no suche knowledge reuealed of Angels: who is the Pope, or what is his parentage, that in these things we should beleeeue him? In dede, to get him credit in greater follie then this, ý vnchaste counsell of Laterane writeth: that the Pope hath authoritie ouer all powers in Heauen: But all the worlde knoweth now, such witnessses haue taught Col.2.16 Self.10. G.iii. their

M.Deerings.6.reading

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their tongues to lye.

One doubte may here arise, touching the degrees of Angels, because they will seeme to alledge scripture for it. And first they say : The Prophet Ezechiel describing the glorie of the King of Tyrus, he nameth nine precious stones, whiche are in his garment : in which place, he nameth the same King Cherub, comparing him with the Angelles : therfore these stones signifie nine orders of Angels.

The second reason is, that there be nine seuerall names, with whiche Angels are called in the scripture: principalities , rules , powers , dominions , thrones , Cherubim , Seraphim , Angels , and archangels: therfore there be nine orders.

A third reason they drawe out of this , because there is named Angel and Archaungel : in whiche names, is manifest differences of degree: therefore there are nine diuerse orders of Angels. Touching the first argument of the nine precious stones of y King of Tyrus, it is nothing but follie : for what though he were compared to Angels in glorie because his garment was full of precious stones, doth it therefore followe, that as many kinde of stones as were in his gowne, so many orders there should be of Angels?

If I sawe a man cloathed in riche colours , and many iewels about him : so that I woulde say , bee shuneth like the Sunne: must it needes followe that as many colours as are about him, so many colours are in the Sunne? But the thing is all false, the king is

is not compared there to Angels : but because the Cherubims that couered the Mercie seate, were of beaten Golde and excellent workmanshippe, with them that King is compared , and called the couering and the annointed Cherub : so that the nine precious stones must bee nine orders of Cherubims vpon the mercie seate, or nine orders of cloathing.

Nowe , where they say, there are nine severall names of them : therefore nine orders.

First, that is false: for here the Apostle out of the Prophet, alledgedeth two names more: spirites, & flaming fire. They are called in Iob, y sonnes of God: so by this accoumpt there must be twelue orders of Angelles . Or if they will say, these names are common to all Angels : so is (I am sure) the name Angell, whiche yet they make one particular order: therefore, if the communitie of the same take away the particular order , then are there but eight orders: if not, then are there twelue.

But touching these names, it no doubt, they are so named according to our vnderstanding: as we see the great glorie & power of God to appere in them that we might give him the praise of his work, and not imagine so precisely, a iust number of the orders of Angels . And this is moste cleare in Paule himselfe , when he had reckoned vp principalities, rules, powers, dominions, he addeth : And euerie name that is named in this world, or in the worlde to come: a cleare sentence of his owne modestie, in confesing a holie ignorance of the state of Angels:

G.iii.

and

& such as shoulde moue vs to sobrietie, to say with S. Augustine. The difference of these degrees I confess I knowe not: if any man will say he knoweth it, let him speak: but let him proue that he speaketh. And in dede, very reason inforceth thus much, that none knoweth the differēce: for the names are such as we cannot make any good distinction betwene

Ephe.6.12. them, and the same names are giuen also to the di-

Col.2.16. uels, that we should be sure, they note no order, but rather signifie the power that is in them. Now, for

their third argument, that there are Angels and Ar-chaungels, manifest words of degree: first this wan-
teth much in account to make ix. orders, then I
say, and it can hardly bee confuted, that wheresoe-
uer the name Archangel is mentioned, it signifieth
our Sauiour Christ, and no creature. Or, if it be at-
tributed to a creature, he that in one work is called
an Angell, in another woorke of greater glorie in
our eyes, he may be there called an Archangel: yet
I will not define any thing, neither dare I affirme,
that all Gods Angels are of equal glorie. I haue not
climed into the Heauens, to knowe such thinges:
but this I knowe, that all this proueth nothing a di-
uersitie of thus many orders. Therefore, nowe to
leauie to speak of things vnprofitable to seeke after:
let vs see, what true comfort God giueth vs in this
place.

The Angels, of whome so much we haue spo-
ken, and whose honour is such, that seeing our Sa-
uiour Christ exceedeth them, the Apostle here pro-
ueth, he is the GOD of glorie. In that, I say, these

Angels

Angels serue for our safetie: how great is our safty? And what shal we render vnto God for this saluation? It were exceeding loue, to giue to any man a garde of men about him: it were more to giue him a gard of princes. But what are men? what are princes? what are Kinges in respekte of Angels, whom God hath made to pitch about vs? Not one of vs this day, that are Christes, but haue his Angels to keepe vs in our way. What princes glorie can now dazel our eyes, except we know not our selues? How can we enuy earthly blessings of houses, lands, seruauntes, to abound vnto our brethren, except we be ignorant what god hath done for vs? How can we fill our liues with any straunge cōcupiscence of thinges which God hath holden backe from vs, if wee beleeue what excellent treasure of his angels he hath giuen vs? If his Angels be ours, how truely may we say with Paul: let vs not hereafter glorie in men: for whether it be Paul, or whether Apollo, or whether Cephas: whether it be the world, whether life or else death: whether they be things present or else to come: all is oures.

And why should we now feare to be shoddi with the preparation of the Gospel of peace, & go boldly whether trueth, faith, holinesse, duetie calleth vs? What if the world breake with hatred, or men swell in malice against vs, are the Angels driuen back with vaine threatnings? Or, what if wee doe fall before the enimie and he preuaile against vs (as it happened to our Sauiour Christ himselfe) is this a want in Angels that watch ouer vs? Or is it not

rather the good will of God, that wee shoulde die
with Christ, the sooner to reigne with him?

Last of all, now let vs knowe how this glorie is
giuen vs: not of our selues, but as we are members
of Christ: for to him it doth properly belong, who
Gen.28.12 is our head. He is the ladder which Iacob sawe in a
dreame reaching from Heauen to Earth: and the
Angels ascending and descending by it as himself
plainly expoundeth it, saying to Nathaniel, that he
should see the heauens open, and the Angels ascen-
ding and discending vpon the sonne of man: so
that this honour is ours, as we be Christes: to him
it apperteineth, and to vs it is giuen, as we be made
members of his bodie by faith. And thus farre of
Angels.

Nowe let vs pray, that it would please God our
heauenly father, of his gratiouse goodnesse, to ligh-
ten our vnderstanding into all knowledge & wis-
dome of his word, that we may be careful because
of our enimies, lest at any time wee fall into tepta-
tion: and that we may be bold in Iesu Christ, who
sitteth at the right hand of his father, till hee make
al our enimies his foestooole: and who hath giuen
vs his good guard of Angels, that we might see his
loue, and knowe our honour, that so we may con-
secrate our selues to set foorth his praise and walke
before him in holinesse and righteousnesse all the
dayes of our life, who is our onely sauour to whō
with the father and the holy Ghost be glorie for e-
uer, Amen.

The

The seventh Lecture upon the 1.2.3.& 4.verses of the 2.chapter.

- 1 **W**Herefore , wee ought diligently to gine heede to
the thinges which wee have hearde, least at any
time we runne out.
- 2 For if the word spoken by Angels was stedfast , and
euerie transgression and disobedience received a iust
recompence of rewarde ,
- 3 How shall we escape , if wee neglect so great saluati-
on , which at the first began to bee preached by the
Lorde , and afterwarde was confirmed vnto vs by
them that heard him .
- 4 God bearing witnesse thereto , both with signes and
wonders , and with diverse miracle's , and giftes of the
holie Ghoſt , according to his owne will .

WE haue hearde before, how that the Apostle, after he had sette it downe that Christ was the prophet of the new Testament, that wee might truely give him this glorie, streight hee magnifieth his personne by many titles , and by comparison with Angels , prouing vnto vs that hee is verie God. Now to shew more clerely, for what purpose all those praises of Christ were rehearsed,himselfe maketh his conclusion in ſ beginning of this ſecōd Chapter: that therefore we ſhould most carefully hearken vnto him alone. And this is ſ first part of this Chapter,before the Apostle came (as I tolde you

you) to proue that our Sauiour Christ is also perfect man. In this exhortatio, first the Apostle setteth downe his doctrin, then his reason by which he will persuade vs vnto it: his doctrine in this.

That it behoueth vs now, more carefully to hearken to the woords of Christ, then afore time it behoued our forefathers to hearken to the lawe of Moses. For where he saith, *We ought more diligently*: he maketh this comparison plainly with the fathers in the old law in the second verse following. And heere we must wisely consider, why he saith: *W*he ought to be more careful then they: not that they might remitt any care: for expresly they are charged with al care, to adde nothing, to take away nothing, to chaunge nothing, not to depart neither to the right hande nor yet to the left, but day and night, at home & abroade, to do always this, to studie it cōtinually without intermissio, as appeareth in Deut. 4.6. & 5.32. & 6.6. & 11.18. & 12.32. & 28. 14. Ios. 1.8. & 33.6. & many other places. Nor it is not said that we be more bound then they, as though y authoritie of god were chaūged: but this is spoken after our sense, because nowe Christ hath spoken by himselfe: then by angels: now plainly: then in figures: therefore wee ought more carefully to hearken, not y al care ought not to be in the as wel as in vs: but because our punishment shall be more then theirs, euuen as we shalbe despisers of the greater grace.

After this, the Apostle addeth this reason to persuade vs to this especiall carefulnes, aboue al other people,

people, to harken to the voice of Christe: and that
is, of the perill that insueth: Least (saith he) we run
out. The Apostle vseth a Metaphore taken of olde
tubbes, which runne out at the ioyntes, and can
holde no liquor. In suche a phrase of speache one
saith of himself: *I am full of creuisses or little holes, and
I flowe out on this side and on that:* meaning thereby,
that euery vaine thing whiche hee hearde, hee
woulde blab it out: so wee, if wee take into vs the
sweete wine of the word of Christ, as into old bot-
tles and broken vessels, that it runne out againe,
we become then altogether vnproufitable, all good
nesse falleth away: and we be as water powred vp
on the ground. This Metaphore the womā of Te-
koā vsed to Dauid, when in describing an vter de-
solation of the people, she said: *We are as water spilt
on the ground which cannot be gathered vp againe.* And
Dauid himself describing the extremitie of all mi-
serie, which was come vpon him, he saide: *I am like
water powred out, and all my bones are out of ioynt.* Like 14.
wise, when he pray eth y al the plagues of god may
fall vpon the wicked til they be consumed to no-
thing, he saith thus: *Let them meat like the waters,
let them passe array.* So the Apostle, noting the ex-
treame peril, and ineuitable death that is in neglec-
ting y word of Christ, this glorious sonne of God,
he saith, *Take heed lest we be powred out:* meaning as
water powred on the ground, &c is neuer after pro-
fitable any more. And if you will see an example,
what this flowing away meaneth: beholde the Le-
wes this day, to whom it is threatened: A despised
people,

people, whose verie name is as a curse: so they haue flowed out and are come to ruine? if their example doe make vs wise, then this exhortation of the Apostle is not to vs in vaine.

It followeth in the second & thirde verse: *For if the word spoke by Angels &c. saluation.* In these words the Apostle agrauateth his reason, & forceth it the more to feare y^e people. He vleth to this end an argument of the comparison before made betweene Christ and the Angels: that if the law giuen by angels, were not broken without seuere punishment, because it was giuen by such glorious spirits: how much more shall we be punished, if we despise this great saluation, preached by y^e sonne of God? That the lawe was giuen by Angels, the scripture here is plaine. Moses saith of the deliuerie of it: The Lord came with tenne thousand of Saincts. And S. Paul saith expresly the same. Gal. 5.19. And Saint Stephan likewise, A&t. 7.53. And how can it be other wise? For when there was in the mounteine, thunders, lightenings, tempestes, fearefull sounds, of a trumpet, & the voyce of a man heard: *I am the lord thy god that brought thee &c.* What could this be but the ministerie of Angels? For it must needs be true, which our sauour Christ saith: *No man hath heard*

John. 5.37. the voice of God at any time: Neither then coulde the maiestie of god speake, but the voice of his mouth would haue shaken vnto nothing, bothe men and mounteine, and all the elementes that were before him. For howe can corruption stande in his presence?

If

If we doubt because of the words, that the voyce
saith: *I am the lord thy God*: And againe, in the third
of Exodus, it saith: *I am the God of Abraham, the God
of Isaak, the god of Iacob*: true it is, that our Sauiour
Christ then spake, who is the god of glorie: but he
spake not in the voice of his Godhead, but in the
likenesse of an Angel, which he tooke vppon him.
For though it be true, that he tooke not the nature
of angels, nor was made one of thē: yet in his hea-
uenly wisedome, he tooke vppon him the likenes
of an Angel, and according to that nature, so spake
wordes: so that still this is true: The lawe was gi-
uen by Angels.

Where it followeth here, that all transgression
of that lawe was punished: no doubte hee respec-
teth the people of Israel in the wildernesle, where-
of so many hundred thousandes, all died in their
sindes, except Caleb and Iosua, who were of an o-
ther spirite: which fearefull example of this peo-
ple, is likewise alledged by Sainet Paul in the first
to the Corinthians, y tenth Chapter: to admonish
the Corinthiās, that by their example they should
learne. And where the apostle addeth, how shal we
escape, if we despise so great saluation? howe true
this is, we cannot doubt, if we will open our eyes
this day, and looke about vs. What is become of
the Churches of Corinth, Galatia, Ephesus, Philip-
pi, Colossoſ, Thessalonica: all whiche Paule so
highly commendeth? What is become of y chur-
ches of Pontus, Cappadocia, Asia, Bithynia, to
which Peter writeth? what is become of Smyrna,
Per-

Pergamus, Thiatyra, Sardis, Philadelphia, Lao-
 dycea, y churches mentioned in the Apocalypse? In
 all Asia, Græcia, Macedonia, Syria, Palestina, and
 many famous countries else, where are now their
 churches? Yea, to come yet nearer home, What is
 become of the Churches in many countries and
 Islands, which our eyes haue seene flourish? The
 famous kingdome of hungarie, the greate coun-
 tries of Liuonia, howe haue barbarous tyrants layd
 them waste, that scarce one church of Christ hath
 peace within them? These are the punishmentes
 which God hath executed, for the contempt of his
 Gospel: and our eyes and the eyes of our children
 this day haue seene it. If we will not be warned,
 but doe as we do, despise the Gospel, more then all
 nations round aboue vs: suffer mockers and scor-
 ners to make their banquets among vs: giue leauue
 to proud men to haue their pleasures at home: and
 come not once to y church in xiiii. or xv.yere, let
 the wolues loose, whose rauening teeth are yet red,
 & their bellies ful with the bloud of gods saintes:
 if we will do greater abominations then these: I
 wil not appoint times and seasons, for so god hath
 not sent me hither a prophet: but as y scourge will
 surely come, so I d re boldly say: *The wiseman seeth
 the plague comming & hideth him, but the foole goeth on
 forward and is snared.* It foloweth in the Apostle in
 the 3: and 4. verse: Which at the first began to be
 preached, &c.

The Apostle continueth yet his reason, added to
 this exhortation of taking heed to y gospel which

as

as he did before, of the excellencie of Christ ſe-
cher of it: ſo repeating that, he addeth also for the
more glorie of it, the way and manner in which it
was taught, reſpecting heerein the glorious man-
ner how the law was giuen, leaſt thereby any ſhould
leſſe regarde the Gofpel. And this manner of tea-
ching he magnifieth, firſt by the authour, who was
no Angel, but the Lord himſelfe: then by the mini-
ſters of it, who were not one, but many: and euerie
one in as honorable and auſſured a calling, as Mo-
ſes himſelfe. Thirdly, that the preaching of it was
with ſignes, wonders, powers, and ſundrie ſpeciall
giſtes of the holy ghost, euen as it pleased God to
distribute them: So that they ſhalbe without excuse
all the diſpifers of it. Heere ſome haue thought
that this epiftle can not be Paules, because he ſaith:
*They which heard this Gofpel of Chriſt himſelfe they haue
conſirmed it to vs:* which thing Paule neuer ſaith, but
alwayes standeth vpon this, that he receiuied it by
Reuelation. This reaſon is not vnlikely, neither yet
is it neceſſarie: for S. Iude beeing an Apostle, yet
ſaith: Remember the words which before this you
haue heard of the Apostles. And as Paul would not
lightly haue ſpoken it in his owne perſon, ſo heere
his name being concaaled, & making himſelfe one
with thoſe to whom he writeth, he might well
ſpeake it. And it is not to be pretermitted, that he
ſaith not, it was taught vs, but, it was conſirmed vñ
to vs, which might be ſaide euen of Paule himſelfe
being conſirmed by Ananias, and conſerring with
Peter, Iames, Ihon. &c. and manie other wayes:

Mark 15

Therefore this is a thing still doubtful, and whether it were Paule, or not Paule, we cannot tell . That he saith heere of signes, wonders, and powers : he calleth miracles, signes, because they were testimonies & seales to vs of the doctrine to be from God: hee calleth them wonders , because they were straunge, and shewed an vnwonted woorke, not knownen of men: he calleth them powers, because they had an euident proofe of þ power of God: the fundrie distributions of the spirite , he calleth the extraordinarie giftes , whiche followed those that did beleue, as our Sauiour Christe promised, and whereof S. Paule speaketh at large. i. Cor.12. And Thus the Apostle endeth this exhortation: that we would carefully hearken to the Gospell giuen by Christ, preached by the Apostles, confirmed by the giftes of holie ghost, whose cõtempt God our heauenly Father will mooste assuredly reuenge.

Now let vs examine againe the words, and apply them to our particular instruction. In the first verse where it is said: *We ought more diligently to hearken to the thinges that we haue hard:* we learn one lesson verie necessarie for our time, and with which we may stopp the mouths of a great many papists, when we reason with them about the studie of the scriptures, howe all men ought to knowe them, if we alledge the mooste cleare places, as in the vi. of Deuter. These words shalbe in thine hart: thou shalt rehearce them to thy children: Thou shalt talke of them at home in thy house, & whe thou art in thy way, whe thou liest down, & whe thou risest vp: Thou shalt bind them for a signe vpon thy hands, and

and they shalbe as a frontlet betweene thine eies Thou shalt write them in the entrie of thine house , and graue them vppon thy gates . These & suche like places, they haue learned thus to answe: Al that was ment in y old lawe, now Christ hath giuen the holie ghoſt to the church, and it connot erre therefore we must heare her. Whether this be not wilfully to be blind & ſee nothing now iudge, when you heare the Apostle making, comparison, namely between our fathers of the olde testament and vs, he ſayth : that we are more bounde to the doctrine taught by Christe in his gospell, then al our fathers to the law of Moses. But they ſay, God hath giuen his holie ſpirit to the church, to guide it in all trueth. First I anſwer, this helpeth them nothing : for it is a common argument which all ſectaries and ſcismatiques may like wife boſt of . But let them proue first that the church of Rome is y church of Christ . Now touching this gift of Gods ſpirite , powred vppon vs, I ſay it is a promise to the particular comforte of euerie one , that we ſhall neuer fall from the grace and loue of God: it is not a warrant generally to al, y the church shalbe euer in open rule and gouernement & no blemiſh within her: for how elſe could it be true that the scripture ſaith, there shalbe an A-
postacie of men from the faith: Iniquitie shall haue
Matth. 24
the vpper hand: No man shall haue the libertie of
Apoc. 13
his life, but him that taketh on him y marke of the
beaſt. And I would faine knowe of them, whether
the church vnder the law had not also this promise
Saith not God by his prophet Eſaiē: My ſpirit which
Eſa 59.20.

is vpon thee, & my words which I wil put in thy mouth shal
not depart out of thy mouth , nor out of the mouth of thy
seed,nor out of the mouth of thy seedes seede after thee frō
hence forth for euer more. What a glorious promise
is this? Should now the Scribes and Pharisies rise a
gainst Christ,as they did,& say they could not erre
they had y holie ghoste,they were the church? Nay
they were not the seede of Esaie, but y seede of mur
derers that killed Esaie & the prophets: so these mē
they are not the children of God, but of the man of
sinne,which exalteth himself against God:and vn
der pretence of the spirite of God, blasphemeth the
Gospel: which only the spirite hath taught vs : and
that he blasphemeth the gospel,I may say it boldly
and let them blame me if they can:for doth not the
Apostle say here? All our care must be to obey the
gospell. And do not they say ,that the Pope can dis
pense against the gospel,against the Apostle,against
the prophet,against the olde and new testament,a
gainst the law of God and nature? Only one thing
can heere possibly be sayd : that they doe graunt all
this care of the gospel ought to be had, but the gos
pell say they is not only the written word, but ma
nie other vnwritten verities taught by Christe and
his Apostles, and therefore we are bounde to holde
them. I beseeche you(dearely beloued) marke these
mens sayings a little with me, and iudge then with
the spirite that God hath giuen you . They say the
worde written in deed we must keepe,because it is
of God : and so likewise Christe and his Apostles
preached things neuer written : whiche yet prea
ched

ched by them , ought to haue the authoritie of Christe himselfe. It cannot be denyed, but what Christ and his Aphstles preached, it was the worde of God, equall with all writinges of Apostles and Prophets. But tell me, is it ſy word of Christe written, that we ſhoule not worship Angelles: and is it the word of Christ vnewritten, that we ſhould pray vnto them? Is it his worde written, that we ſhoule not be bound to our forefathers traditions: and is it his worde vnewritten, that our fathers traditions ſhould be to vs as his gospell? Is it his worde written that we ſhoule not obſerue dayes and times, nor make conſcience of meate and drinke: and is it his world vnewritten that we ſhould kepe Lent, Aduent, Imberdayes, make diſference of flesh and fish? 1.Tim.4.
 Is it his woerde written, that to forbide marriage, Hebr.13. which is honourable in all estates, it is the doctrine of diuels: and is it his worde vnewritten, that minifters ſhalbe forbidden to marrie? Is it his word writen, ſy fife words in a knowne young are better in ſy congregatiō, thē v. thouſand in a ſtrange language: and it is his word vnewritten, that in al congregatiōns, they ſhall haue a ſtrauge language, and ſpeak all in Latine, which the people vnderſtād not? Is it his worde written, that the dead are blessed which die in the Lord, & they reſt frō their labour : and is it his word vnewritten , that they are tormented in the fire of purgatorie? And yet to come neerer, is it his worde written, that his minifters ſhould be ſubiecte to Kinges, ſhould be no Lordes, ſhould haue no ciuil gouernement, ſhoule atteinde vpon their Rom 13.1
Luke 22.
1. Tim.5
1. Pet.5.

owne flocke: and is it his word vnwritten, that the Pope should displace kings , that he shoulde haue a triple crowne, ȳ his bishops, so many should be secular princes, ȳ they shuld haue more churches vnder the then euer they once loked on? Hath God written it, that Christ sacrificed himselfe once for all, & made a perfect redemption: & hath he left it vnwritten, that a shauē priest must sacrifice him euery day and say a masse propitiatorie for the quick and the dead? What peruersnes is this of men of a corrupt minde, thus to imagine traditions, contrarie to the word of God? But I will tell you : Esaie prophesi-ed wel of these men, saying: *This people draweth nere unto me with their mouth, and honour me with their lips, but their heart is farre from mee , but in vainē they moor-ship me, teaching doētrines, which are precepts of men.*

Math. 15. 8

They say, if we beleue no traditions of our Fa-thers , why doe wee beleue this is the Scripture? And here euerie one obtrudeth S. Augustines say-ing : I would not beleue the Gospel except the au-thoritie of the Church moued me. If this had been Augustines meaning, we woulde haue aunswered him againe, that we wil beleue the Gospel though all the churches in the world woulde denie it. But Augustine speaketh in ȳ person of one that yet kno-weth not God, as of himself, when he was a Mani-chie. To what purpose heere woulde you alledge Paule or Peter , to one that knoweth not whether Paul or Peter were of Christ or no? Therfore how so euer Augustine spake this, either well or ill, his saying is nothing to our purpose. But touching the

scripture,

scripture, seing these men do cry so loude, that they can not knowe them but by the church: I say againe to them, that out of their owne mouthes we maye iudge them: for Christ his shepe know his voicke, & do follow him, and they do not know the voice of a straunger, but flee from him. And touching this question, I will not answere it by S Angustine, but by a better man, S. Paule aunswering the like question, saith thus: *In dede our hart hath not seene, nor our eare heard, nor our heart conceined, howe to iudge this, but the spirite of God hath reuealed it unto vs.* Marke (dearly beloued) the Papists say, they knowe the Scriptures, because their eye doeth see where is the sea of Rome, that hath kept them, and so their eares haue heard their fathers say: These are they. But S. Paul saith, their eyes are blind, their eares are deafe, their heart is dull: all these cannot iudge the Scriptures. Will they say now vnto S. Paule, then they wil neuer beleue them, if they cannot know them by the church? Let them rather be wise & learne of Paule, that God hath giuen vs his spirit, by whiche we should know the things that are of God, and of this I dare assure them, they cannot so discerne the light with their eyes, nor any sounde with their eares, as they discerne the scriptures by Gods spirit for if we be regenerate by this spirit, y^e law of God is not now hid, nor it is not far from vs, y^e we shuld say: Who shal ascēd vp, or who shal descēd down? but the woerde is nigh vs, even in our mouth, that we should speake it: & in our heart, that we should knowe it. With this spirite, the Prophet Dauid

H.iii.

saith:

Deu. 30.10

Psa. n^o. 152

sayth: *I I haue knownen long since by the testimonies, that thou hast established them for euer.* And this spirite maketh vs see in the scriptures a doctrine without all earthly thoughts, the wisdome of man boldly trode down, more force to moue in plaine speach, then in all the eloquence of Tullie & Demosthenes, a doctrine which alone hath stooode euer in honor, whē al other doctrines haue bene worne out with time: a doctrine which hath ben assaulted with ten thousand imaginations of men, & yet abideth pure without all infection of falsehood: this the spirite of God makes vs see in the scriptures, more cleere (as I said) then we see the sunne light with our eyes: and the word of God hath al his credit in it selfe, it needeth not the church, & it wil not haue the Pope to beare witnesse with it . Nowe (dearely beloued) if any of you feele not this warrant, in reading the worde of God, aske of him that giueth, and vpbraydeth no bodie, and you shall vnderstand all that I haue said. Set your hart vpon it , loue it with all your soule. Chaunge your selfe with reading into those affections, in which you see euery place written, & you shall perceiue, Solomon is your good warrant. *Seek after wisedome, as you seeke after siluer, and you shall finde it.* Thus muche I thought good to say vnto you, by occasion of this earnest exhortation of the Apostle to hearken dilligently to the Gospel of Christ.

He saith after: *Howe shall we escape, if we neglect so great saluation?* Let vs note here, that the Apostle callethe al transgression of the word of Christ, the neglecting of so great saluation . We must not looke till

till men either speake open blasphemie , or doe all things to the open dishonour of god,as men manif-
festly giuen vp to reprobate senses. All sinners did
neuer fulfill one measure of iniquitie:but we see in
the Gospel,as well he is condemned that hideth his
talent in the ground , and doth no good with it : as
the other that wasted his maisters goods aud liued
riottously with drunkards and gluttons. Euen so it
is with vs:a great number of vs wil not blaspheme
the Gospel as Papists do, and cal them which pro-
fesse nothing but it alone,scismatiques,heretiques,
Lutherans.&c.A great number of vs hate the kno-
wen sinnes of many adulterers,drunkards,oppres-
sors,dissemblers, flatterers &c . but bee not de-
ceiued,surely this is not inough: if we do but neg-
lect the Gospel,how can we escape ? The lawe gi-
uen by Angels,forbad not only the open breaches
of it, but it also required of vs,that we shoulde loue
it: y we should delight in it: that it should be more
deare vnto vs then al our iewels or other ornamēts.
How much more the word spokē by the sonne of
god, must we not onely,not openly transgresse a-
gainst it:but also how ought we to loue it,how to
delight in it,how to account al things but doun in
comparison of the excellent knowledge of Iesu
Christ, y we may knowe him and y power of his
resurrection & y fellowship of his sufferings,being
made like vnto his death , trying howe wee may
come to the resurrection of the dead? This (dearely
beloued) must be our life, and we must bee as men,
who haue both dwelling and freedome in the hea-
uenly

Phil. 3.10

uenly Ierusalem, to reioyce in the lord, & alwayes
 reioyce: For if either we be a dull spirit of that we
 haue no ioy of our hope, or when we tast a litle, if
 it be streight forgotten, so that the Prophets words
 be true in vs : *That our righteousness is as a morning
 cloud, and as the morning dew it goeth away: it is
 with vs according to the common prouerb, As
 good neuer a whit as neuer the better: and all our
 religion is in vaine: for a spirite of slumber hath o-
 uer taken vs.* And though we draw not our sinnes
 after vs, as with cart ropes : yet wee do neglect the
 great saluation of Christ. This I say that we might
 stirre vp the grace of God that is in vs, not once to
 bee negligent in the care of the Gospel: but that it
 may euer be vnto vs, as it is in deede, a promise of
 gladnesse, the pleasure of our youth, the comfort
 of our age, that all our dayes may be in peace.

It followeth in the fourth verse: *God bearing wit-
 nesse unto it with signes, &c.* Heere we learne that all
 signes wrought by god, serue to the setting out of
 the gospel.

The Apostle speaketh plaine, and we must needs
 heare: in all the signes that are wrought by God, he
 beareth witnesse with them to the Gospell of his
 sonne. And our sauour Christ him selfe is the first
 scholemaister of this doctrin: for when he sendeth

Math. 10.8 out his Apostles to preache, he giueth them their
 charge to preache: that *The kingdome of heauen is at
 hand:* and he giueth them this warrant of the doc-
 trine: *Heale the sicke, cleane the lepres, &c.* And where

Mark. 28.6 no opportunitie was to teach y doctrine, he giueth
 them

them charge there,not to tel of any miracle done: so that assuredly we know,that those are true miracles which strengthen the word, and al other are elusions of Sathan , whose ende is superstition . A notable testimonie of this truthe, God himself giueth in his lawe, where hee saith plainly: If a Prophet come vnto you; & work signes & wouders, though they haue neuer such good effect , and bee vnfeigned: yet if that prophet call you out of the way in which god commanded you to walk, thou shalt not beleue that Prophet, but thou shalt slay him : for they are no signes and tokens in whiche thou art iustified:but the word of God is the seede of thy new birth,& the milke with which thou art nourished to be a perfect man of God.

If signes and woonders carrie away thine eyes that thou shouldest not see the Gospell: cursed are the signes, and thou too that beleuest, if thou turne not againe from such snares of Satan . And let vs here (dearely beloued) carefully beware, for our dangers are exceeding: you knowe how the vaine heart of man is not a little moued with euery shew of a wounder: if it be but a iuggler , whole heapes will go after him, and be partakers of his sinne. If there come to passe any vnwonted thing , rumour streight inlargeth it, and carrieth it farre and wide. The deuil seeing this vanitie of our mind, abuseth streight our foolish simplicitie, and with many idle signes and shews, he carrieth vs in deede into dead blindnesse , Of this our Sauiour Christe warneth vs, & biddeth vs beware: for there shal come decei-
uers,
Matt.24.24

uers, which will shew great signes & wonders, able to seduce, if it were possible, the verie elect. And S. Paule foretelling the comming of Antichrist, hee saith: y through the working of the deuil, hee shall shew all power, and signes, & lying wounders. Euē as it was euer frō y beginning, so it is: with straung thinges wee haue been delighted, and with staunge thinges we haue ben deceiued. How Iannes & Iambres by many miracles helde the people of Aegypt in continual idolatries, we may see in the booke of Exodus. How the Assyrians & Persians had their soothsayers & charmers, who wrought them miracles, and held them in errour, the scripture in many places beareth witnesse. And how all nations of the earth by miracles & wonders were made idolaters, and worshipped before stockes and stones, al stories beare yet record. Augustine saith the Donatistes did glorie in their miracles. Jerome saith that

August in
Io. tract. 13
Iero. in pre-
fat. in Iere.
Ambros.
seim. de
Agnet.

y Aegyptians, when they were stung with serpēts, would go sacrifice at Ieremies sepulchre, and they were healed. Ambrose saith y al mē were healed of al diseases, as many as came to y tumb of S. Agnes. To be short, the fathers thēselues here began to bee blind, & their posteritie far exceded them: til antichrist at last with lying signes got him great victories: & by such miracles from the top to the toe all standeth. A miracle made S. Peter to be crucified at Rome: for (as Ambrose reporteth it) when hee fled

Amb. Epis.
23.
Amb. in
Psal. 40.

away, Christ mett him at y gate, at whose sight Peter being astonished, talked with him, and perceiued that Christ would haue him go back & be crucified,

cified, and so hedyed at Rome, then because Ambrose saith: *Vbi Petrus ibi Ecclesia, Where Peter is there is the church*, euer since the Pope hath ben head of þ church . When this was gotten by a miracle: then all thinges came a pace by many miracles: we learned *Trāsubstantiatio*, & þ sacrifice of þ masse, prayer for the deade, going a pilgrimage, holy wa- ter, holy bread, oyle, candels: to be short, all and for euery point of popery sundry miracles done: yea þ verie dreggs of miracles, in milkepannes & greasie dishes, by Robin goodfellow, and Hags, and Fay- ries, al wrought somewhat for their idle superstitions, that at this day we shoulde knowe their myste- ries by their lying woonders. But we know al the miracles of God are to confirme his worde, other signes neither wee nor our fathers haue knownen none. And now that þ vse of miracles is performed vnto vs, and we doe beleue the Gospell, in token that our faith is accepted of God: nowe he hath ta- ken signes from vs, which serued vs before when we were vnbeleuing. And surely our faith is neuer so honourable, nor God so well pleased with vs, as when we haue said both to heauen and earth, wee seeke no signes from them, when the word of God hath suche a persuasion in our heartes, that wee haue now taken holde of all the good promises of God, and said vnto miracles, Get you hence. The Iewes seeke a signe (saith S. Paule) surely we that be Christians seeke for none: when they were offe- red of God, he shewed his compassion vpon our in- firmitie, now he hath taken them away, he sheweth greater

John Evans
Aug 5 1863 - 1741

greater mercy that he accepteth our faith: and let vs
hearken to the word of Christ, by it we shal liue: if
we beleue it not we would not beleue al miracles
in the world, no though dead men shoulde rise to
preach vnto vs. For great miracles haue bene alrea-
die done, not only by the Apostles, but by Christe
himselfe, to confirme his worde: if we beleue not
them, it is too too much childishnesse to think we
would beleue other. Signes were when doctrine
was more obscure, now it is so cleare the signes are
gone. The sonne of God once reuenged the trans-
gressiō of his law, with ȳ earth opening, with wa-
ters, with fire, with hurlewinds, ȳ the people might
feare: he doth not so now, because his threateninges
haue ben heard of all flesh: *Goe yee cursed into eternall
fire: a voyce ȳ pearceth betwene the marow & the
bones, with greter feare then ȳ rage of earth or wa-
ter.* And Christ once shewed louing signes to make
his people put their trust in him: but nowe he hath
spoken into our harts: *Come ye blessed of my father in-
to euerlasting life:* a voice that goeth deeper into the
soule & spirit, then the hearing of all the miracles,
by which Israel was lead into the land of Canaan.
And wee shall doe iniurie to our saviour Christ, if
now we will aske, ȳ to these words he should adde
miracles: for if we bring faith to that which is spo-
ken, it will fill our hearts with all fulnesse, and wil
sell the sight of all the miracles in the world, to buy
but one graine of a constant faith in Christ, where-
in whosoever shall stumble, let him accute himself
if God giue him ouer to his owne blindnesse, that

be-

because he had no loue to beleue y^e truth, therefore he shoulde be ledd with lyes and deceiuable things. Thus much I thought to speake of miracles, that we might be wise to knowe them as they bee, and from henceforth for euer put our only trust in the word of our saviour Christ, which only in y^e world is the power of god to sauall that do beleue. Now let vs pray, &c.

The eight Lecture upon the 5.6.7.8.verses, vnto: But we yet see, &c.

- 5 For he hath not put in subiection unto the Angels the world to come, whereof we speake.
- 6 But one in a certeine place witnessed, saying: what is man, that thou shouldest be mindfull of him? or the sonne of man, that thou wouldest consider him?
- 7 Thou madest him a little inferiour to the Angels: thou crownedst him with glorie and honour. & hast set him aboue the workes of thy handes.
- 8 Thou hast put al thinge in subiection vnder his feete. And in that he hath put all things in subiection vnder him, he left nothing that shoulde not be, &c.

IN the last verse before the Apostle had said, that God gaue witnesse to the gospel of his sonne, with signes and wonders, and diuerse miracles and giftes of the holie Ghost, according to his owne will.

The words now y^e follow depend vpon these, as I iudge in this sense: According(I say) to his owne wil, for

for god hath not put in the hands, no not of his angels, to dispense the riches of his new testament, to whom they will: but this is the glorie of his sonne, according to the prophesies gon before of him: and therfore let vs carefully hearken vnto his word: So this is an other reason added vnto his exhortation. Now let vs examine his words, to se how this seſe is gathered of them. He beginneth: *For God hath not submitted to Angels, &c.* This word (for) rendreth euer a cause of y speach before: so that here we must needes so referre it: his last woordes were, *According to his owne will:* and why he said so, he sheweth: because God hathe not giuen it, no not to Angels y at their wil these graces should be dispensed, but only by the will of Christ. It followeth, *The world to come,* of which wee speake, whereof the Apostle hath spoken no man can doubt. Al his speach hath bene to bring vs vnder the rule & gouernement of Christ: then it is Christs kingdome which here he calleth *The world to come:* which is through y power of the spirite to renewe the world, to kill in vs the olde man with all his concupiscence, to quicken our soule and body into all righteousnesse, to vanquishe sinne, death, hell, and to establishe vs in hope of perpetuall inheritance of the glorie of god. This did our Sauiour Christ perfectly and fully accomplish in his owne person: & we by the same spirite, euerie one according to the meiture which he hath receiued, so he doth shew forth this victorie. Thus the Apostle, when hee had mentioned the giftes of Gods spirite, commeth into the speach of the kingdome

dome of Christ, which by the giftes of that spirite
is set vp in vs, not according to the will of man, nor
according to the will of Angels, but as it hath plea-
sed God: & we if we will be partakers in it, let vs
confesse and serue the Lord Iesu, for he giueth this
blessing to whome he will.

It followeh: *But one testifieth in a certeine place: &c,* yhonour of renuing of y worlde, which the Apostle
before had denied to angels, now by plaine testimo-
nie of the prophete, he proueth it to belong vnto
Christ: & where he beginneth thus: *But one witnes-
seth in a certein place,* rather then naming y prophet,
bothe the vnwoonted speach better expresseth the
affection of his minde, inflamed with the loue of
that whereof he spake: and it is more aunswerable
with the words of the prophet, who not with vugal
speach, but with a soudē exclamation saith: *What is
man that thou art mindfull of him?* now touching this
saying of Dauid, it is no doubte, but he spake it in
extolling the goodnesse of God to all mankinde:
both the wordes of the Psalme are plaine, in recko-
ning vp the benefites which appertine to all men:
and here the Apostle expresly so vnderstandeth it,
in the eight verse, where he saith: *But yet we see not al
thinges subiect unto him.* How then is it applied vnto
Christ rightly, truly, and according to the prophets
meaning? for one thing let vs learne (which I haue
tolde you often) both of the Prophets and of their
prophesies, they had a continuall desire to see the
dayes of Christ, and longed after the time of his ap-
pearance, more then the chased Hart doth long for

water brookes, or the faint and thirstie soule long-
eth for meate and drinke, and therefore had a de-
light euen to speake of his comming, which they
do often and with glorious wordes, touching their
prophesies: because they knew y al benefites which
God gaue vnto man, he gaue them for Christ's sake
who was onely beloued: therefore both in setting
out benefits receiued, and foretelling the blessings
which God would surely bring vpon them, in their
wordes they had respect to him, in whom al Gods
promises were accomplished, and many times vt-
tered such speeches, as coulde properly agree to no o-
ther but Christ alone, to whome alone was giuen,
and by whome we were partakers of it: so that,
though moste of their prophesies had a truth of the
present time, & indicent vnto themselues, yet they
are also truely and according to the prophets sense
applied vnto Christ, by whome al goodness came
vpon them and vs. So it is here in this prophesie of
Dauid: the wordes then are true, and spoken of the
state of man as it was, but yet also are referred to
Christ, because he is authour of it, & the only man
to whome God gaue this excellent glorie, whiche
we also haue, but through him: and that we may
knowe thus the Prophet meant in dede, he ad-
ded these words: *thou hast made him a litle while inferi-
our to angels, thou hast crowned him with honour & glory
&c.* which fully & wholly agre to none but Christ.
But of al this we shal haue occasion to speake more
after. Thus we se how this propheticie is applied, out
of which the Apostles second argument of his ex-
hortati-

hortation is this. In the preaching of the worde of Christ, God hath giuen vs his kingdome, and eternall life, a glorie which no Angel could bring vnto vs: how then shall we not moste iustly be condemned, if we contemne such a heauenlie blessing? God hath not made subiect to angels \hat{y} world to come : we do here consider as it were two worlds, the one past & made by Adam, which was ful of hatred, en- uie, rebellion, sorrow, shame, sinne, death, & the bon dage of the diuel : \hat{y} other now restored by Christ, full of blessings, loue, obedience, honor, righteousness, life, & the fauour of God, not distinguishing these worlds by times, the one first, \hat{y} other after: or making any change of heauē, earth, or any creature, for they stand both together in \hat{y} light of the same sunn & moone, but as in man are two estates \hat{y} one of Adam & natural, which is in death and condemnation, the other of Christ and by grace, which is in life & saluation, so they are called the old world and the new, which phrase is vsuall in the scripture often when God speaketh of sending his sonne, he saith thus: *Lo I wil create a new heauen; & a newe earth.* Esa. 65.17
and. 65.

And the $\text{70}:$ interpreters whom here the apostle followeth, they call our Sauiour Christ \hat{y} Father of \hat{y} world to come, because I say of this restitutiō whiche he maketh in \hat{y} world. And though \hat{y} name properlie be giuen to these daies in which the gospel is preached: yet the fruite & benefite was also before: neither were Abraham, Isaac, and Iacob, nor the other Patriarches and Prophets of the olde world: but they also saw in spirite the day of Christ, and

were then of his kingdome, onely the name is reserued to vs, because that blessing is now clearly revealed in perfect beautie, & Christe the author of it hath appeared as one of vs, and dwelt among vs in our owne nature. This world God hath not put in subiection to al Angels, that is, God hath not made his angels neither purchasers, nor dispensers, of this heauenlie treasure. It was neuer in their power to haue done this thing. In vaine wee shoulde looke for such blessing at their hands. If they should enter into this worke they would fall down vnder it, for it is not an Angell: but it is the Sonne of God that shall chaunge the worlde, whiche was in sinne and shame, to fashion it a new, into righteousnesse and glorie.

This is a very good place out of which we may learne how to knowe our selues, and all other creatures, & how to giue vnto Christ his own honor, for seeing the world to come noteth all the restitution which is by Christ, the full chaunge of all that euer was by sinne, and therfore named Worlde, because we shoulde assuredly knowe there is nothing excepted: if then no parte of this worlde be subiect to any creature, and if it be Gods eternall counsell that it should neuer be submitted to any, no not to Angelles: in whome else can we trust, or in what other thing can wee put confidence, to haue any parte of this wrought for vs? We are all as our fathers were, men by nature of the olde worlde, our bodies and mindes full of sinne, holden vnder the condemnation of the diuell, all creatures against vs and

and God him selfe hating vs, no way to renewe our age,no man to chaunge our state,no Angel, but God hath giuen it to Christ alone. Wil I say,that I can alter mine own wil,to make it couet goodnes? Or put power into the members of my bodie to serue righteousnesse? Or do the things in which is any merite to eternal life? Or purchase againe Gods fauour which was remoued from me? If I wil boast of any of these, I speake too proud words for either man or Angel, and say that this seconde worlde is made subiect vnto me: all good will, all righteousnesse, al merite, al pleasure in heauenly things, al reconciliation, al victorie ouer death, al loue of God, all hope, to be short, all that is good , and all ioy of spirit is of this new world wherof Christ is king. And whosoeuer shall thinke , that any power of these things is in himself, he is puffed vp into pride of heart , such as an Angel of Heauen shoulde not beare vnpunished , for not vnto Angels , but vnto Christ these things are giuen. What can we nowe thinke of these men,that tel vs, the sacraments giue vs grace , the masse is propitiatorie for our sinnes , our submitting our selues to the Church of Rome shall saue vs , the Pope,if we follow him,he cannot erre , Crostes,Bells, Candels, Holie water, Vestments, Pilgrimage, Pardons, Reliques, euerie one hath his vertue , the number of Prayers hath his measure of rewardt , flesh or fishe it hath his holines according to his time. These men, and al the louers of their Gospell,which take away from Christ the only rule of the world wherof we speake, & put it

in subiection to fleshe and bloud, and the element
of the world : what shall we say of them? Shall we
beleue them? Or shall they prosper? Nay, they haue
plowed wickednesse, and they shall reape iniquitie:
they haue wandred in errour, and they shal eate the
fruite of lyes.

Now, if this be so , that all fleshe hath no good-
nesse in it : y al his wisedome and trauell can renue
no whit of y lost worlde , or bring any light into
horror and darknesse, but all is of Christ: what shall
we yet do with wordes of louder blasphemie, whiche
they call workes of supererogation? What shal
we doe with the Pope him selfe , who by generall
voice of all his Church, is sayd that he can dispense
the abundance of merites whiche were in the vir-
gin Marie and in all Saints, by his bulles, to applie
them *Confessis & contritis*, y they shall haue dayes of
pardon as manie as he will number? Are they asha-
med of these thinges? Nay, they are not ashamed:
but euuen now they send vs ouer whole volumes to
shewe the fruite of pardons how good they are, &
of late haue sent vs a Bul, that we shold have expe-
rience how they holde this doctrine.

And what shall we say of such a one? Surely
(dearely beloued) euuen as the Prophet sayth of the
people of Israel : *His fornications are in his sight, & his
adulteries are betweene his breasts:* So his vnicleanness
is manifest to all the world, and his marke is in his
foreheade, that he myghte be knowen to be Anti-
christ.

And you (dearely beloued) when you talke
with

with your friendes, who are not yet persuaded in y
religion of Christe, when they thinke that we haue
free wil or we may deserue by our works, or Lent
and fasting dayes are holie, or flesh or fish do please
God, or the signe of the crosse is good, or censing
and Musicke stirre vppe deuotion: or any suche
thing.

Doe but aske of them whether they thinke obe-
dience, loue, deuotion, forgiuenesse of sinnes, puri-
tie, life, grace, and such other fruites of Gods spirite
and his mercie: aske (I say) whether they thinke
them works of the old world corrupt by Adam, or
of the new restored by Christe? If they be of the
new, God hath not giuen them, neither to our prai-
ers, nor fasting, nor working, nor day, nor time, nor
meat, nor crosse, nor musick, nor belles, to be short,
no not to Angels, but to Christ alone, to be dispen-
sed according to his will. If thou were as good as
an Angell, or thy meate as good Manna that fell
from Heauen, or thy garments as precious as Aa-
rons Ephod, or thy censinges as sweete as the per-
fume of all the Tabernacle, or the dayes that thou
kepist were as honourable as the day in whiche
Christ arose againe from the dead: yet neither thou
nor thy garmentes, nor thy meate, nor thy dayes,
can set one of thy feete in this world we speake of:
it is the kingdome of Christ, and he hath done it a-
alone, according here as this prophesie is plaine and
manifest.

Now followeth this prophesie, *what is man that thou
are mindfull of him.* By these wordes the Apostle pro-

ueth this kingdome of Christ both properly & of right to be his, and also by faith through Gods spirite giuen vnto vs in our Sauiour Christ: they haue this sense: Was not thy glorie greate inough (O Lord) in the worke of thy hands, but y^e thou shouldest giue thy sonne to be made man, in whom our nature should be so exalted, that al power should be giuen to him in Heauen and in earth, who by his death should abolish all enimite against man, that he might be crowned with glorie and Maiestie, & haue eternall life in his owne hand? And al this according to the verie sense of the prophet, and therefore here alledged, as in deed it was, to be a prophecie of our sauour Christ. Of vs also it is ment thus. The prophet considering both the great maiestie of God appearing in his works, and the base and low estate of a frail man, y^e such a God of so great a maiestie, should haue any respect of a fraile and wretched man, he could not but thus humble himselfe: *What is man (O Lorde) that thou shouldest regarde him?* Suche thoughtes (dearly Beloued) let vs haue, and with such secret counsels let vs nourish our faith.

This is the meditation to which we are called in al the woorkes of God, and for this cause God hath giuen vnto vs harts of men, ful of reason & iudgement, that we should rightly consider of al his creatures. When we see y^e heauens, we cannot choose but confess before them, it was not the hande of man that set them vp so high. We knowe the shining light of the sunne, it is not giuen vnto it from earth or earthly thing, we are sure y^e earth is round:

Meditation
in the
woorkes
of
God.

our

our own trauell hath found it so, & our eyes do see
 the sonne doth cōpasse it about: then what strenght
 of the world can make it stand in this wide empty
 space compassed with the firmament? The sea that
 is so great & violent, who can stop y^e proud waues
 of it, or make it keepe his course to rise or fall? The
 deuyl may for a while dull our hearts that we may
 be made like the horse & mule in whom is no vnder-
 standing, & thinke of chance & fortune, & we
 can not tell what, so that for all these works we be
 neuer the better: but if the power of the deuill bee
 brokē, and we be carried out of the darknes that he
 hath scattered before vs, our heartes shall see & feele Psal. 19.3
 it, and our tongs will confesse: *The heauenes declare
 the glorie of God, and the firmament sheweth his handie
 work:* And not onely in these thinges which before
 the simplest eyes are greate and meruelous, but
 in every thing we shal learn wisedome. When we
 see the constancie y^e god keepeth with the day and
 night, which haue their course for euer, we will see
 much more the certeynty of his counsel, and the as-
 sured couenant that he hath made with his childeⁿ.
 When we see howe he cloatheth y^e flowers of the
 fieldes, and feedeth the young birdes that call vpon
 him: much more wee will knowe that he will not
 leaue his electe in their infirmities, but will cloa-
 the their nakednesse, and minister foode vnto
 them.

And to be short, in all things we shal be holde the
 goodnesse of god: and as the Prophet Dauide here
 doth aboue all workes, wee shall acknowledge his
 I.v. good-

goodnesse toward man, whom alone he careth for aboue all other: and whome alone he hath made ruler ouer all his creatures: with which thoughtes wisely conceiued, it is vnpossible but wee should be stirred vp with thankfulness, and with all our power shew forth his praise, who hath had so great mercie vpon vs.

It followeth: Thou hast made him a little while inferior to Angels. In these words the Prophet breaketh vp this praise of Christ, with an acknowledgment of his present state in earth, that if one shuld think: Where is all this glorie? Where is this honour he speaketh of? Was not this life in much affliction? Least any should be offended with this cogitation he preuenteth it thus, as if hee had saide: And thy sonne (O Lord) whome thou hast exalted so high ly, and giuen vs his glory through him, wee confesse thou dimest abase him, & madest him a while inferiour to thine Angels, and gauest him vp vnto death for thy peoples sinnes: but thou diddest raise him again, and gauest him honour and victorie ouer deat^t and sinne. The prophet Esai, in the like purpose doth notably set out this greate humbling of our Sauiour Christ, not onely beneath Angels, but beneath the lowest condition of all men: and after sheweth how God would raise him vp again aboue all his enimies, that no man should be offended at his crosse. And in this we learne, y^e in deede had experience of euill, he was in deede abased, in deede bare our sinnes in his bodie, and was truely broken for our transgressions: that in the feling of his

his sorrowe, we might the more sensiblie see what was all his loue towards vs . And for as muche as y glorie here spoken of, is ours, as we be members of Iesu Christ, to whom it is giuen: we learne here so to loke for this glorie, euē as our sauour Christ hath attained vnto it before vs. God humbled him vnto a lowe degree , that he mighte exalte him, our life must bee as his, we must suffer with him, y we may come vnto his glorie. Without him wee are born in anger , in him we be recōciled through many afflictions. He that liketh not thus to go vnto glorie, hee may lye downe againe in his shame, where Christ did finde him, and make the worlde witnesse of his vnspeakable follie. And he that will murmur against these afflictions in this way of lif, which are no other then Christe himselfe did suffer, a thousand-folde more then he hath left them for vs, let him leaue his redeemer, and dwel againe iu the bondige of death, that the angels may beare witnesse of an unthankfull wretche.

But we (dearely beloved) as many as glorie in the crosse of Christ, we must reioyce in afflictions, and thinke the reproche of Christe more honourable then any ornaments of Golde and siluer . Let vs comfort our selfe in this, that though Christ were humbled, & our heartie desire is to beare the yoke with him: yet his oppressours liue not euer. The scripture saith: it is but a very little while, that thus thou hast made him lower thē Angels: euen so are al our troubles, as a cloude that is blowen away, or as the dark night against the appearance of y Sun,

Psal. 19. 1.

Afflictions
are but as
while.
averie

a verie little while and they are no more. We may call it as Paul did , the momentanie lightnesse of
 1. Cor. 4.17 this affectiō: or as Peter did , a little while now we
 1. Pet. i.6. are made sorrowfull: or as the prophet Dauid did,
 Heauines may endure for a night: euē so it is with vs all, and what so euer our troubles be , many in number, great in weight, grieuous in circumstance why shoulde wee murmur ? The Sunne that shineth , giueth a salue vnto them: the day that vanishest, drieth vp the wound, & in a verie little while it is quite forgotten . A blessed medicine, that neither al Apothecaries can make worse with druggs, nor all tyrants can keepe it away with prisons nor all fowardnesse of the patient can make it of lesse vertue: but all afflictions, whatsoeuer they be, they are healed with this: if we be humbled with Christ a verie little while, all is cured . If this bee not y-nough to prepare our harts to tribulation, that they are our leaders to a perpetual ioy: nor this ynough, that Christ hath tasted of them all before vs, & we shall bee like vnto him : yet this is ynough , eu'en for a foward man, y though al troubles do come vpon vs : yet a verie little while, & they are al consumed.

This is the goodnessse of god toward his church, he would not lengthen the dayes of their life, into many hundred yeeres, as he did at the firste , when his Churche had greater peace : for if nowe wee had suche liues, it is vnspakable, what shoulde be the oppression of the Godlie , what tyrannie of the wicked. How would they swell in pride , and
 1. Cor. 4.17 tread

tread ſy godly vnder foote, if they ſhould liue many hundred yeres that now do hate vs to death & beyond death , ſhewing crueltie to our bones and ashes , when their owne feete ſtande at the graues mouth, and the earth is ready to ſwallow them vp? Howe would the mightie men make vs laboure out al the ſtrength of our body? the couetous men make vs pine with hunger ? the ambitious men powre contempt & shame vpon vs? if nowe, ſince their minde is ſo fraught with malice, their bodies had alſo ſtrength of a thouſand yeres. But a ſhort & fraile life is ſuch a bridle in their iawes to pul them back , and death ſuch a tyrant ouer them to appall their courage, that they haue no hart to do as they would: & yet if they do rage as mad men, not ſeeing their end, yet God hath had mercie vpon vs, turning their plague into our bleſſing, and hath giuen vs but a ſhort life leaſt we ſhoulde mourne too long: ſo that whatſoeuer temptations we fal into, yet but a verie little while, and the Lord will deliuer vs from euill: and all our troublies haue but a ſmall reckoning , to the hinderance of our glorie. For it is but a while here that God hath made vs inferior to Angels.

It followeth: *Thou haſt crowned him with glorie and honour, thou haſt ſet him ouer the workes of thine hands, thou haſt put all things in ſubiection under his fete.* In al these words we learn ſy exceeding honor vnto whiche god hath raifed his ſonne Christ. To be crowned with glorie & honour, is to haue ſy excellencie of all dignitie giuen vnto hin, as the words folowing

All things
in ſubie-
tion vnto
man.

ing in the Apostle, doe plainly expound it , where he sayth : In that he put all thinges in subiection vnder him, he left nothing not subiect vnto him. And in this, according to the prophet, we must see our owne dignitie also as we are Christes : for this honour is not the natural mans, as al the miseries of our life can testifie : but it is his that seeth himselfe to be Christes : that can say as S. Paule sayth, *I loue not now, but Christ liueth in me:* ouer such a one y prouidence of God watcheth, the Angelles pitch their tents about him, and he seeth greate securitie in all his wayes. Though the mountaines were moued, or the seas did make a noise , yet the name of the Lord is his strong tower, & he shall not be moued: for God who hath made him Lorde of all, maketh that all thinges worke to him for the best : if at any time he seeme afflicted to the worlde , it is but as a shew or visard that seemeth feareful, when the mild face of a man is vnderneath: so these are but apperances without, of a litle mourning , when within is nothing but a perpetuall ioy of the holie ghost. Sainct Paul against those that are too much troubled to behold our sufferings, he saith thus: (I grant you) we are wrung, but we are not crushed in peeces: we are troubled, but not at our wits end: we are persecuted , but not forsaken : we are cast downe, but we are not killed : as if the Apostle should haue said vnto them: O, you think vs in great bondage, but our freedome is more then you are ware of. And in an other place he notably setteth out these afflictions of the godly, which the world thinketh

2. Co. 4. 8.

to

to be so great, that men shrinke backe, and dare not looke on them : I will tell you saith Saint Paule, we are as contemned persons, but in deede honourable : as dying , but in deede aliue : as men chasteſed, but there is no death neere vs : lamenting , but in deede perpetuallīc rejoysing : as poore men , but in deede we make many other rich : like men that had nothing, but in deede all the world is ours. So wee see how this is true in vs , euen nowe by faith, and after this in full perfourmaunce of our inheritaunce with Christe, in the resurrection of the iust : and thus, euen in outward thinges we are partakers of Christs kingdome , so that nothing can hurt vs. Now touching the inward thinges, that is a freedom of conscience aboue all things: this we know, if we be ingraffed into the bodie of Christ, we be his : he liueth in vs : his victorie ouer all is ours : we see it by faith, & all thing is in subiection vnder our feet. Paule, Apollo, Cephas, thinges present, thinges to come, life, death, the world it self, al is ours, the faith of Christe exalteth vs , & hath made vs higher then the heauens . In heauen and in earth wee haue no Lord, but the Lord Iesus, & al things are vnder his feet, our faith hath made vs one with him, we are his, & al is ours: and no man can nowe beare rule ouer our faith, except he will beare rule ouer Christ: by faith we are one with him, his power is ours, we reigne with him , wee are risen with him, and the world hath no more power ouer vs. Wil one come to vs, & forbid vs flesh, forbid vs whitmeat, command vs fish: heare it not, it is y doctrine of diuels.

I speake not now of ciuil choyce of meates,drinks,
apparel, &c. We be Christes, and al meats are ours.
Will he say, this garment is holy, this day is fast-
ing, this relique is to be honoured, this order is re-
ligious, this crosse is defensiuue against the deuill,
this Cake is thy Sauiour, this masse is propitiato-
rie, this work is meritorious, this Pope is thy law-
giuer, this church of Rome is the warrant of thy
faith: what shal we say to such swine that lye wal-
lowing in myre, and seeke for righteousnesse in
doung and clay, when Christe the sonne of God
hath oftered vs his righteousness? What shall we
thinke of suche seruile men, who will leade vs into
bondage of euerie trifle, whom Christ hath made
rulers ouer all the worlde? For what is it else to
make me in bondage of things, then to bring mee
in feare of them? I may not touch them, I may not
eate them, I may not vse them: that will make mee
holie, this will defile me, and such like. Is this the

Tit.1. 15; voice of Paul? To the cleane all things are cleane? Is it

þy voice of Christ? That which entreth in at the mouth

Matt.15.11. defileth not the man. Is this the voice of the Apostle

in another place? You be bought with a price, bee not the

iCor.6.20 servants of men. No (dearely beloued) if wee haue

faith, and be of Christ, God our heauenly father

hath giuen vs his own son, sure with him he hath

giuen vs all things, we haue receiued the libertie of

*the children of God: & the conscience of a Chris-
tian man is no more in the power of all the world,*

but that is onely sinne vnto him which is þ breach

of the lawe of God. Nowe, sith this is the state of a

1. John.3.4

Christian

Christian man, and thus all things are in subiection vnder his feete, we see easilie vpon what groūd our sauour Christ said: that *The kingdome of heauen is like vnto a precious stone, which if a man finde, he will sell all that he hath to buy it.* for all other riches, of all dominions, they haue their measure, only this treasure is infinite, & hath al things vnder it. Now let euerie man boast him selfe as he will, some of chariots, some of horses, some of one thing, some of another: but thou, if thou wilt haue perfect ioy, boast thy self of a Christian heart. Neither the gorgeous chambers of any princes palace, nor the riche iuel-houses of the earth are comparable in glorie vnto this, for what is it to be garnished with golde, and siluer, and vaine sightes of a corruptible eye, which in time consume, and the rust and canker fret them away? But in thine heart which Christ hath sanctified, there is greater treasure then this. If thou looke vpon the earth, thine eies are cleare to see from East to West, and al is thine, the stones in the streete are at league with thee, and the beastes of the field are at peace with thee. Let all the tyrants in the earth lift vp their handes against thee, they shall not finde any thing vnder heauen to doe thee hurt: all creatures are sworne to thy safetie, and it is not poslible for man to breake their faithfulness: they can doe nothing vnto thee but good. Looke also without y boundes and compasse of Heauen and Earth, and with pure eyes thou seest greater things then these: thou seest hell abolished, deathe troden vnder feete, the first sorrow cast out into shame, Saints & Angels.

Angels are in thy sight, immortalitie hath lengthened thy daies, & the glorie of God is before thee in a glasse. He that can build thee such an other tabernacle, let him be thy God: & wher else thou findest such treasure, there settle thy hart: or if this only be the greatest, rejoice only in this: and pray for a sincere faith, that thou mayest in deed see it, and haue thy soule knit vnseperably vnto it: that thou mayst greatly despise all other thinges, & say as the Prophet Dauid said: *What is man that thou art mindfull of him?* And thus far at this time. Now let vs pray, &c.

The ninth Lecture vpon part of the 8.9.& 10.verses.

8. But we yet see not all things subdued vnto him.
9. But wee see Iesus crowned with glorie and honour, which was made a litle inferiour to the Angels, through the suffering of death, that by Gods grace he might taste death for all men.
10. For it became him, for whome are all these thinges, and by whome are all these thinges: seeing that he brought many children vnto glorie, that he should consecrate the Prince of their saluation through afflictions.

DTold you at the beginning, that the Apostle in y first and second chapter, setteth purposely out y person of Christ, howe he is God and man: how he set out his Godhead in the first chapter you hearde:

vnto

vnto which hee addeth this earnest exhortation in the beginning of this chapter, wherof also we haue already spoken.

Nowe, in these wordes, which wee haue read, he beginneth the other part of his purpose, to teach, that our Sauiour Christe is perfecte man : and taketh his occasion of the texte before alledged, which he applyed vnto Christe as cheefe and principall, though it be meant also of all men: for when he had so highly magnified man : in consideration of mans present state, a doubt is streight moued : How can this be, sith we see not these thinges yet subiect vnto him ?

To this the Apostle aunswereþ, that it is alreadie accomplished in our Sauiour Christe, who is become man for our sakes, and through death hath gotten this glorie for vs : so heere is a full declaration how this prophesie alledged, is verified in man: and a preparation to teach more at large, how Christ is perfect man. In the wordes of this eighth verse: *But nowe wee see not yet all thinges subiect unto him :* he moueth the doubt, which is easily made agaistne that Scripture, which so highly extolled man, and aunswereþ thus vnto it. In deed I graunt al things are not yet thus subiect vnto man, but yet in Christe we see this alreadie accomplished : for wee haue seene him made lower than Aungelles, and yet againe exalted , and crowned with glorie and honoure, euen as him selfe is witnesse: *All power is giuen mee in Heauen, and in Earth :* and so hee is risen from the deade, that death hath no

K.ii.

more

more power ouer him for euer : who beeing made man for vs,in him it is accomplished , that man is ruler ouer all the workes of God now in parte, and after this fullie,when our base bodies shalbe chaunged & made glorious. In this we see, how he commeth to speake of þ manhood of our sauour Christ which after he declareth more at large. *For the suffering of death :* some translate this, *Through the suffering of death,* as shewing the cause , why God exalted him: but neither is that so pertinent to the Apostles purpose,nor his words doe so signifie : but thus : *for the suffering of death,* that is, to the end he might suffer death . So he sheweth the cause why Christ was made lower then Angels, & that is,because he might die: for otherwise,in the maiestie of his Godhead,all death, and all corruption fal before him,& nothing can stand in his sight but life,glorie and immortalitie: therefore,to the end that that immortalitie and glorie of GOD might dye , and death might come vnto him,it must needes be that he should be humbled beneath Angels.

In the words that followe: *That by Gods grace he might tast of death for all men:* he sheweth here þ cause why he died. As this was the cause of abasing him, that he might dye: so this was þ cause of his death that he might dye for vs, that is, that he might take our death vpon him,& so by him we might be deliuered from it. Where he saith, *By the grace of God:* he sheweth that it was the free loue of G O D, that gaue his sonne vnto vs , no desert on our behalfe: but when wee foughte not after him , then he offered

offered him selfe vnto vs : and when we sate (as the prophet saith) in darknesse, and in the shadowe of death, then a great light rose vp vnto vs: to this end that we whiche are the Gentiles might praise God for his mercy. And where it is said: *that he might taste of death*, he calleth heere *To taste of death*, to haue in deede sense and feeling of the paines, not diminishing the passion, as a thing lightly touched: but warranting the bitternes and al the sorrowe of it, euen to the bottome of the graue, and deathe to be tas-
 ted and fealt in deed: and saying, *For all*: he meaneth not by (*All*) good or bad , whosoeuer they be : but as Saint John plainly expoundeth it: *God gaue his sonne to die, to the end that al that beleue should not perish but haue life euerlasting*. So our Sauiour Christ saith: *Al that beleue & are baptised shalbe sauued*. So thus farr Mat. 28.28
Iohn. 3.14
 the apostle hath taught plainly, both how the for-
 mer prophesie is accomplished in Christ, and is ve-
 rified in euerie one of vs : and he hath aptly begun
 to teach this doctrine , that our Sauiour Christe is
 perfect man, which in this Chapter (I said) was his
 especiall purpose. Now, touching this great excel-
 lencie of man, whereof the Apostle hath spoken, &
 howe we bee made partakers of it , a little further
 weigh it.

He hath spoken greate and meruellous things,
 euen as the Prophet had saide: *Meruellous things are
 spoken of thee, thou Citiie of God.* Psal. 87.3.

There is neither sunne or Moone, sea nor land,
 gold nor siluer, meate nor drinke, no elementes of
 the worlde, no obseruations of Moses lawe, no tra-
K.iii. ditions,

ditions of men, that is euer man, but man ruleth al; and all is vnder his feete. Here streight way , both Iewe & Gentile saith: These be in deed golden promises, but where are these honourable personages you speake of? Are not we as our fathers were, and doth not death deuour vs? To this the Apostle answereth: I graunt we do not yet see with our eyes, how these things are: but I say againe, our eyes are no iudges in this case. The glory is not earthly, and y kingdom is not of this world whereof we speak: but the riches spirituall , and of the spirituall man they are discerned. Know thy selfe, y by faith thou art Christes, and he thine : that he died for thee, and thou liuest by him : that thou art flesh of his fleshe, bone of his bone, a member of his bodie, and what soever is his, is thine: haue this faith, & nowe come and see , and thou shalte see all the glorie of the worlde lesse than the glorie of such a man : for thou seest Christe humbled in deede once, that hee might suffer death, but euen then , when he was in the shape of a seruant, thou sawest him full of grace & trueth, euen as the only begotten sonne of God: thou sawest him soft of speache, but of meruellous wisedome : plaine in teaching, but full of grace and power : simple in countenaunce, but of an inuincible courage: of low degree, but of excellent power: of no account among men, but great in miracles, at which man was astonished.

Thus thou hast seene Christ, euen when he was lowest , highly exalted : that thou haste no good cause to reason against thy dignitie , though thine
eye

eye see not, euen in this time, al thinges subiect vnto thee: but see further into our sauour Christ, and thou shalt see more of thine owne honour.

Thou hast seene him in thy fleshe raysed from the dead, and in thy nature ascended into Heauen, that man in his person might be crouned with glory and honour. We haue seen him cary our fleshe into the presence of God his father: & it is no more possible to take this glorie from vs, as many as bee one with him, then it is possible to pul away againe his personal humanitie from the person of his godhead. This I see in Christ, and know it in my selfe. And what though yet a while the outward man be grieued? Thou foole, that which thou sowest, it reuiueth not againe, except it first die: a litle corne of wheate, it cannot haue vertue to becomē thirtie fourtie times better then it was, being multiplied to so many, al as good as it selfe, & bringing beside fruitfull increase of strawe and chaffe, except it firste bee cast into y^e ground & dye. And how shouldest thou haue a chāge, but if thou be first corrupt? And how much art thou better then a graine of corne, y^e thou mightest surely know whē through corruptiō thou shalt come into incorruption, that thy glorie shalbe then vnspekable, & althings shal serue thee to make thy life infinitely blessed more than it is? Thy hope now, if thou couldst inlarge it a thousand folde, yet it shuld be greter then y^e canst imagine: & thy faith, if it could comprehēd more assurance of immortallitie, than the eie doth of the light of the sunne, yet y^e shalt find y^e fruite of it aboue al thy thoughts.

K.iiii,

This

Chorū

This thou seest, if thou see Christe: and this thou knowest to be thine, if y^e knowe thy selfe to be one with him. And for thy sins, howsoeuer they cleave vnto thy bones, hate them as thou hatest hell: for from thence they are, and the diuel worketh them, but care not for them: for though they were heauie in weight and manie in number, what then? thou haste thy hope, not in thine owne person, but in the bodie of Christ, into which thou art grafted, and in whiche there is no spot nor blemishe, but perfecte righteousnesse, euen before God: and in him as all other thinges, so sinne also is put vnder thy feete, & thou art ruler ouer it. And thus farr of the doctrine of the Apostle here taught vs, in this his Exhortation.

Nowe let vs returne to his other purpose, how he teacheth the humanitie of our Sauiour Christe: the first reason whereof is in these wordes: *That he might tast of death for all.* For, as to the end he might suffer death, it was necessarie he should be humbled because death else could not come into his presence: so suffering death, that man might be deliuered by that death, it was necessarie that he himselfe should be man, for so were the iust iudgements of God: he gaue man a law & pronounced a curse to him that brake it, therfore whē we had al trespassed we were fallen into the punishment of our sinne: for y^e threatenings of God are not as y^e wordes of a man that can alter, or by some intercession that they can be mitigated: but with god there is no change nor shadow of chaunge: that which with him is once purposed

was

was euer decreed, and his words are not weake, but what he hath threatned, if we fal into his hands, al the creatures of the worlde haue no helpe for thee: So that this being decreed of God: *Cursed is he that abideth not in all things written in this booke:* all people must nedes say, *Amē:* And, *The soule that sinneth must needes dye:* redemption from this there is none to be loked for, but by suffering of it: for ſ̄ lord had ſpo-ken, and it must be done: ſo our Sauiour Christ, ſith he woulde deliuier vs, hee must bee made man like vnto vs, and in our nature dye the death.

Deut. 27:

Our ſinnes are not imputed vnto vs, but they were imputed vnto him. The punishment of them is forgiuen vs, but it was not forgiuen him. Righteouſneſſe is freely giuen vs, but it was not freely giuen him. He obeyed the lawe of his father euerie iot and euerie tittle, that he might fulfill all righteouſneſſe. Hee bare the condemnation of hell and death, that he might abolish it. He tooke vpon him the guiltineſſe of our ſinnes, and bare them in his owne bodie, that he might nayle them vpon his crosse. When it pleased God our heauenly father of his greate mercie, to accept the obedience of his lawe for our perfecte righteouſneſſe, and to giue vnto it the recompence of eternall life: and when it pleased God to accept this for a full punishment of all the ſinnes of man, if any man could be found to beare it beefore God and ouercome it, our Sauiour Christ craued no more but this: the residue he per-ſoured all in his owne bodie, and by his eternall ſpirit ouercame it: ſo that in him is life, in him is

K.v.

righte-

righteousnesse,in him is immortalitie, in him is y^e reconciled good will of God , and that excellent wisedome which hath made vs by faith one with him,the same hath made vs partakers of al his honour & glory.Thus we see with what necessity we are constrained to acknowledge the humanitie of our sauour Christ,& why he must needs be made man.It followeth now in the tenth verse:*For it became him for whom are al things, &c.*The apostle now goeth forward,teaching more largely this doctrin of the humanitie of our sauour Christ:and first he taketh away the offence of it , then setteth downe manifest reason to proue it.TOUCHING THE OFFENCE, we can not denie, but many thoughts and cogitations arise in a carnall man, when he considereth the sonne of God to take flesh of the virgin Marie , to be made man in al likenes vnto vs,except sinne, to hunger,to thirst, to suffer all that he suffred : wee would think this misterie verie straunge,if we had no more wisedome but of the hart of man to meditate in it.And therefore to stop all such offences, & vtterly to take away all the tentations of y^e deuil touching the incarnation & suffering of Christ,he saith thus:*For it became him for whō are al things, & by whom are all things.*An excellent saying, and able to bring in obedience vnto god,al y^e thoughts of man. All things serue for gods glory,& al things are according to his will : hee hath so decreed, and this was best in his eyes : Who will reason against it?

It followeth: *When he would bring many children into glorie, to consecrate the Prince of their saluation through*

through afflictions. In these words the apostle setteth down, what was this decree of God, y^e from henceforth all mouthes might bee stopped, and no man should haue iust offence in the crosse of Christ. Beside this, in these woordes we may gather an argument also for the humanity of our Sauiour Christ, which is, this: God decreed to bring man to glorie through afflictions, but our sauour Christ entred into his glorie, therefore hee was also perfect man. A necessarie & sure conclusion in the Schoole of diuinitie, where we striue not about woordes. These words: *Many children:* meaning all the elect, haue respect vnto these: *The Prince of their saluation,* meaning Christ: for in that he is called their chiefe leader into life, it is witnessed, that he is one in nature with the residue, a brother among all the children, whom the other might follow: so these words, *To bring into glorie,* haue respect to the other after, *To consecrate by afflictions:* so that the decree of God, was, to make such a way of life, in which his children by many afflictions should be made meete for an inheritance of glorie, which way, according to the will of his father, our Sauiour Christ hath gon, that he might be knowne to be man: and the author of our saluation. And so we see the argumēt, whereof we speake, why our Sauiour Christe was man, and submitted vnto death.

Nowe let vs further marke, what we may profitable learne in this verse.

First, where it is said: *It besemeed him, for whome are all things, &c.*

Let vs learne in all things, whereof our harts can consider, so make this vnto vs a sure principle of all trueth, equitie, goodnesse: that so it was decreed of God. Howe farre so euer we decline from this , to thinke it either straunge or any other thing better, so farre we fall into all vnrighteousnesse,vntrueth, and sinne , being seduced with the corruption of our owne hearts. Let vs hold this then with an vncangeable purpose: if it be once reuealed, this is the decree of God. Bring down the hautinesse of thine owne thoughts , and humble thy minde and vnderstanding to acknowledge al counsel,wisedome and iustice to bee in Gods ordinance : and if any thing seeme better vnto thee,confesse the hardenes of thy heart, and say with the prophet Dauid: *This is my sinne:* further reasoning then this is all of euil, & whosoeuer presumeth to dispute more, he shalbe ouerthrowen at the last in his owne folly, and giue glorie vnto God in his owne destruction.

The Apostle here to take away all foolish questions and superfluous , about the humanitie of our Sauiour Christ, with this one word he stoppeth y^e mouthes of all proud men : So the Lorde appoyneted, so it seemed good vnto the Lord. Such humilitie as this was in Moses, when he maketh his long exhortation to the people of Israel , and foretelleth them, that when they shall forget the Lord, & despise his statuts , the wrath of God shall wax hot againt them, & he wil bring vpon them every curse y^e is written in the lawe, euen so doing with them, as hee did with the nations that were before them:

which

which wonderfull iudgements of God vppon his owne people, shoulde make the worlde amased: wheroft yet lest any man should curiously dispute, Moses addeth: The secret things belong to þ lord our God, but the thinges reuealed belong vnto vs & to our children for euer. As if he had said: These are the ordinances of God, let vs walke in them: if we transgresse, the punishmēt of our sinne is before vs: further we shall dispute in vaine, þ secret things belong vnto the Lord our God, & his iudgements cannot be searched out. Such an humble confessiōn was in the prophet Dauid, in his great persecutions & troubles wherein(no doubt) al his sorrow was not for the sonne of Isaie, he woulde not haue made such complaintes and cryes for the fall of a fraile man: but he knew the promises that God had made vnto him, & all his faith how it rested vpon them, so that all his foundations seemed to bee cast downe and it shooke his hart and reines to see the strength and rage of his enimies, and him selfe as a dead dogge in Israel, that is, a man without any ac-compt or reckoning: yet notwithstanding all this, though his owne wisedome had failed neuer so much, yet he saith: *I should be dumbe, and not open my mouth:* for thou O Lord doest it. Howsoeuer, his owne witt was turned vpsidowne, that he saw nothing howe things coulde come to passe, yet he acknowledgeth his sinne, that is , his follie, his ignorance, his infidelitie, if he shoulde not confesse all þ God did, it was best and the next way to bring all his purposes to passe.

Deu.29. 29

Psal.39. 9.

The

The Prophet Ieremie being vtterly amased, what it should meane that the way of the wicked did stil prosper, or why they liued all in welth, that did rebelliously transgresse, why God planted them, to make them take roote and to bring foorth fruit: as he was astonished at this worke, and spake foorth the thoughts of his hart, yet first he acknowledged his owne ignorance, casting down the thoughts of his own reason, and said: *O lord, if I dispute with thee, thou art righteous.*

Ierem. 12.1

It was a redie bridle to the holy Prophet to rule all his thoughts, to say, The Lord hath done it, let vs holde our peace.

And an excellent example of this humilitie, is our Sauiour Christ him selfe, to teache vs modestie, that are but men: for he, who so loued the people of Israel, that he wept ouer their Citie, when they would not repent, prayed for the, when they houng him on the croffe, gaue his life for them, when they had cast him off and would none of his saluation, he that had this vnchangeable loue to his brethren, flesh of his flesh, and bone of his bone: yet when he called his humane thoughts to the consideration of the decree of god, he humbled himself, changed his affections, rejoyced in other thoughts, and said: *I thanke thee, O father, that thou hast bid these things from the wise and prudent, & hast reuealed them vnto little ones.* When he saw he was sent their minister for the truth of God, to confirme ypromises made vnto their Fathers, hee had no other longing but how to winne them: when he saw an other

Luc. 10.21.

ther counsell of God, that they were not all Israel which were of Israel, he knew this was best, reioyced in spirit, gaue glorie vnto God, and would not reason of his vnsearchable iudgements. Who is he now, or of what wisedome, that dare dispute against the couſel of God? Are we greater then Moses, wiser then the Prophets, or higher then our ſaviour Christ? Or haue all these held, their peace at Gods works, y^e we ſhould reaſō againſt them? Let vs then rule our ſelues, or rather let vs bee ruled of the lord, that we may ſay as the Apostle faide, and this may be reaſō of al our beleefe: So the lord hath thought good. A place much like vnto this, is in the 24. of Luke: whē y^e two diſciples y^e went to Emaus marueled exceedingly at al the things that had hap pened vnto Christ, ſo that their faith began to failē them: thus our ſaviour Christ reprooueth them, & all the reasoning that was within them: *O fooles, & ſlowe of heart to beleue all that the prophets haue ſpoken:* muſt not Christ needs ſuffer theſe things & ſo enter into glorie? He referreth them firſt to the pro phets, to know that this was the decree of god: but then layeth a neceſſitie vpon the perfourmance of his worde, that it muſt needes be ſo. And if that be not onely good, onely iuft, onely wiſe in our ſight that are but men, let vs not boarſt, there is no cauſe in this world of our miſliking: but because wee be fooles, & ſlowe of heart to beleue. And thus farre the thing it ſelfe ſpeaketh, howe meete it is for vs to humble our ſelues vnder all the ordinances of God.

Luk. 14:26

It

It followeth in the apostle: *For whom are al things, & by whom are al things:* this is a singuler reason, why we should be obedient, and aske none account of al the doings of the Lorde . Is man afflicted? Why should he not be so? The lord hath done it, and for the Lord he was made. Are the reprobate ordeined to destruction? Why should they not? The lord so ordeined it, and for the lord they were made . Are the elect freely sauued? Why should they not? The Lord hath sauued them, and for the Lord they were made. Yea, but the reason of these things I see not: yea, but (O man) who art thou that takest a contrarie part to dispute against God? Are not al things for him, and art thou only enuious against his glorie ? Thus (dearely beloued) carie the worde of god to leane on, & beleue assuredly it shal be fulfilled: and thinke that it is best, and you shall not bee moued for euer. If you come in place, with those auncient worne creatures , who with a colour of gray haire, which is the wisest part in thē, so long deceiue our people , they or their disciples, if they reason against you: Hath God forsaken his church a thousand yeare, and were al our fathers deceiued before Luther was borne, suche antiquitie, vnitie, vniuersalitie, was it all in errour? These wordes taken vp againe in our dayes, & countenanced with ſy gray heads of our Phariseies, Watson, Fecknam Cole, Heath, and other like, O lorde ! howe many men do they deceiue? For their owne reason lifteth vp it ſelf, & they ſay: How can this be ſo? So many wiſe, ſo many learned, ſo many noble, al deceiued?

Had

Had God forgotten to be mercifull? First, I would aske of these men but this one question: and if they will not willingly be deceiued, let them answere as they think. What one word of al these both might not & did not the Phariseies say against our Sauour Christ? And howe dare they nowe reason against the Gospel of Christ , with the same argument, with which the Phariseies reasoned against Christ? But they will say, now Christ hath made a promise to be with his Church to the end.

And had hee not made this promise before? Is not Iesus Christe both to day and yesterday , and the same worlde with out ende ? Looke in the 18. of Deut. and in the 59. of Esay : as absolute, as ful a promise then as nowe. But they were not so long in errore: put case they were not: he who pu-
Deut. 18.18
Esai. 59.20nished the transgression of the lawe giuen by Angels, with 400. yeares blindnes: may not he punish the transgression against his gospell , giuen by his onely sonne with 800. or a 1000. yeres blindnesse? But for your sakes (dearly beloued) I do more then I woulde, and with reason I confute them whiche haue no reason. Let vs come to the text & answere out of it. Was the world deceiued so many hundred yeres? Why should it not? The lord ordeined that there should come an apostasie, and a generall fall from the faith of Christ: that the world might be seduced with y man of sinne : whose age began in the Apostles times , and shall not vtterly die till the day of Christ. Thus the Lorde appointed , and so let it be, for all thinges are for his glorie.

L.

And

Rom. xi. 33 And here let vs rest in all the things that euer our hearts can thinke vpon , if we can see no reason of the word of God,we can see humilitie to contesse before him: O the deapth of the riches, and of the wisedome, and of the knowledge of God ! Howe vnsearchedable are his iudgements, and howe are his ways without finding out? And because we know, that of him, by him, and in him,are all thinges,let vs speake it: To him be glorie for euermore. All counsels,all doctours,all examples,all decrees, all what you wil,they are not our scholemaisters, but our fellowe scholers,that wee may learne together out of the word of God, whose decree shall stande for euer, and whose iudgements are perfect righteousesse.

That which followeth in the latter ende of the verse: *To consecrate him by afflictions:* or, to make him perfect by afflictions: the meanning is, that Christ in his death accomplished a ful redemption, and so was prepared to receive an inheritance of glorie, not attributing so this work to his death,as though all his life had beene impertinent: for in all his life, Christ was made our redemption. S. Paul expres-
Rom. 5.15. ly saith *By the obedience of one,a great many are presented righteous.* And again he saith: *For this cause he was Gal. 4. 4. made subiect unto the lawe that he might redeeme them which were holden under the lawe.* And for this cause he permitted not one iota, or one title of it,that hee might bestow vpon vs the fulnesse of al righteousness: but the scripture attributeth commonly our redemption to his death,because it was the chiefest and

and greatest worke of all, the accomplishment and perfection of al the rest vpon y^e crosse, he was lowest cast downe, and vpon the crosse hee triumphed ouer sathan: and after the crosse he obteined power ouer death and hell: therefore in it (as the Apostle ^{Phil. 2.6} Col. 2. saith) he was consecrate to eternal glorie. And thus farre at this time. Now let vs pray, &c.

The tent^h Lecture, vppon the 11.12. and 13.verses.

- 11 For he that sanctifieth, & they which are sanctified, are al of one: wherfore he is not ashamed to cal the brethrē.
- 12 Saying, I will declare thy name unto my brethrē: in the middes of the Church wil I sing praises to thee.
- 13 And againe, I will put my trust in him. And again: Beholde, here am I, and the children which God hath given mee.



He reasons before vsed, to proue the humanitie of our sauior, were these. First he dyed for man: and therefore it was necessarie hee shuld be man. Secondly, it was the decree of God, to bring man into glorie, through many afflictions: but so Christ our head was also consecrate to enter into glorie, therefore he was naturall man.

Now it followeth: for he that sanctifieth, and they that are sanctified are al of one. This word (For) noteth a cause of that whiche was saide before: as hee had saide this: He that leadeth other into the glorie of L.ii. God,

God, by the same way he must enter also him selfe. He addeth now the cause and ground of that saying: because they must be of one nature, both hee that leadeth, and they that are led into this saluation.

Now, because the Apostle hath spoken so plainly of the nature of our Sauiour Christ, y^e he is perfect man, to teach vs that yet not in our owne nature, but being regenerate by his grace, we are made children: Therfore the Apostle chaungeth his former speach: and in sted of saying, He that leadeth into glorie, which is the work spoken of, he saith: *He that sanctifieth*: naming the vertue incident, by which the work was done: and in sted of, *They that are led*, which is y^e benefit employed, he saith: *They that are sanctified*: which is the qualitie, with which they are indued: meaning yet one thing before & now: there, in plaine words calling it our entrie into saluation: here, by a figure naming it our sanctification, whiche is the meanes of our inheritaunce of it: and by this, exhorting vs that we would followe holinesse, which is our likenesse with Christ. And thus much touching these wordes, how they hang with the former. Nowe to consider them in themselues, we haue the third argumēt, for the humanitie of our Sauiour Christe: which is this. He that shall sanctifie his people, must become one with them: but Christ hath sanctified vs, therefore he is of our nature, And the force of this argument standeth vpon that ground whereof we haue spoken: that this is the decree of the iust God: that the na-

nature of man could not be sanctified, but in y person of man.

A proofer & declaration that it is so, is added by y Apostle in y residue of y verse: *And for this cause he is not ashamed to call vs brethrē: where vnto is streight added the testimonie of the 22. psalm, out of which he proueth it: I wil shew forth thy name vnto my brethrē, in the midds of the congregation I will praise thee: a plain & euident testimonie , where our sauour Christ calleth vs brethren: for the prophet Dauid, who in many of his afflictions bare the image of our sauour Christ, wrote that Psalme, though in his owne greate calamities , yet especially in the person of Christ, as it is certeine: because the Euangelistes & Apostles alledge out of that Psalme many places, applying them all to our sauour Christ: besides y, the whole Psalme is a liuely descriptiō of the passion of Christ, and the latter ende foretelleth the calling of the Gentiles, which were only to be gathered to the setting vp of this glorious kingdome of Christ: so that y is aptly here applied vnto Christ, which there the prophet Dauid spake in the person of Christ. And here let vs marke this, while the Apostle proueth our sauour Christ to be man, he alledgeth the scripture so, as distinctly shew y offices of Christ, y he is our prophet, our king, our priest, y we might knowe we can not giue him these offices, and denie his manhoode: nor graunt him his manhoode, and denie him these offices : so heere, this texte, as in the name *Brother* it proueth he is of our nature: so these words, *I will declare thy name, &**

L.iii.

I will

I will sing of thee: they shew that our sauour Christ is our prophet, to reueale ſy will of his father to vs. Nowe, where it is ſaide here: *He that ſanctifieth and they that are ſanctified are all of one:* we haue to conſider, ſy euēn in the manhood of our sauour Christ, is vertue and grace, in which hee doth ſanctifie vs: for not onely as he is God he ſanctifieth vs, but alſo in his humane nature hee hath this vertue and power, to make vs holy, not taking his nature ſuch from ſy virgin Marie, but making it ſuch by powring into it the fulnesſe of his ſpirit. And this our sauour Christ him ſelfe witneſſeth: for ſpeaking of his ſending into the world, how he was ſent of his father to call his lost people vnto ſaluation, he ſaith in like ſort, he alſo ſendeth his Apostles, & ſtreight addeth: *For them I ſanctifie my ſelfe.*

The holinesſe whiche the Apostles had in their calling, they had it from Iesuſ Christ, made man, and walking in that vocation before them. Euen ſo it is with vs: all that is good in vs, and all the righteousneſſe that can be in vs, we haue it neither out of the Eaſt, nor West, but from the bodie of Iesuſ Christ: neither is there in the worlde any other ſanctification: ſo that all we that be heere this day, and all people eſle of the worlde, except wee know perfect manhood, & our owne nature to be really vniited vnto the person of the ſonne of God, who hath ſanctified hiſelf for vs, there is no ſanctification for vs vnder heauen. Euen as our hands and armes, & other members, are not norished but only by the meate receiued of the head: ſo our ſpirituall

ritual meate of righteousnesse and life, is not giuen vs, but from our head Iesus Christ. And as y^e veins are meanes, by which nourishment is conueyed to euerie part: so faith is the meanes by which we receiuie from Christ, al that is healthful vnto vs. And as by ioyntes and sinewes, our members are really knit, and made a bodie vnto the head: so really, truely, and in deed, by one spirit wee be knit vnto Christ as perfectly and substantially made one with him, as our members are one with our head.

If thou vnderstand not this, or sayst with Nicodemus, *How can this be done?* I say vnto thee againe, Pray that thou maist be taught of God, and that his spirit may reueale it vnto thee: for if the toungue of Paule were dumb, not able to speake what he sawe in vision: how much lesse is man able to speake the truth of greater misteries? And if our harts cannot comprehend al the wisedome of God in the wind that bloweth, howe he raiseth it vpp or maketh it fall againe: howe canne wee vnderstand this wisedome of our vnitting vnto Iesus Christ? Only this I can say: God hath giuen vs faith, in whiche wee may beleue it, and out of which such ioy shineth in our minds, as crucifieth the worlde vnto vs: how farre our reason is from seeing it, it skilleth not, it is sufficient if we can beleue it.

We beleue in the lord our God: yet we know not what is his countenance. We beleue, and apprehend by hope his glorie: yet neither eye can see it, nor eare can heare it. Wee beleue and see immortalitie: yet our heart can not comprehend the

L.iiii. hight,

height, the breadth, the length, the depth.

We beleue the resurrection of the dead, yet we can not vnderstand such excellent wisedome, how life is renewed in the dispersed & scattered bones & ashes. We beleue our sauour Christ is man, & we haue seene him and felt him: yet howe he was man, borne of a virgin, all men in the worlde haue no wisedome to declare: Euen so(dereley beloued) we beleue that our sauour Christ and we be one, he of vs and we of him, he the head, we the bodie, really, substantially, truely ioyned together, not by ioyntes & sinewes, for that vnitng I know wel e-nough: but by his spirit, of which we haue al receiued, & this vnitng I cannot conceiue nor vtter, till I know God euен as he is, and his holie spirit which hath wrought this blessing. This wee learne what here y^e Apostle teacheth vs, & thus we vnderstand what is here said: *He that sanctifieth, and they that are sanctified are all of one.*

And where it is said heere, *He that doth sanctifie,* shewing the present time & the worke stil a doing: it teacheth vs, that our sanctification hath a dayly increase, & when it is fully accomplished, then god calleth, and our dayes are at an end. And let vs note this well, for it behoueth vs much: If we bee christians, we are stil sanctified by the spirit of Christ, for so it was in him: He grewe still in grace before God & men: If thou be graffed into his body, thou hast his spirite, and it will haue his worke in thee. Thou shalt not bee wearie of wel doing, nor ceasse to rejoyce in God thy sauour: but still increase in

spirituall grace till thou come to the age of the fulnesse of Christe. There can be no affection in thee, according to the fleshe, but if it be greate, it will appeare in his work: much more this which is of the spirit of God. If thou be sorrowful, it wil make thy face sad. If ioy be within, it maketh thy countenance merrie. If thou haue a flattering hart, all the members of the bodie wil streight serue so vile a thing. If hatred bee within thee, thy body will shewe it forth in al manner of cursed doing: and there is nothing that can possesse the minde, but it leadeth the members in obedience of it. How much more if the spirite of God hath replenished thy minde, will all the bodie shewe forth godly desires . This the Apostle noteth, when he sayth: *He that sanctifieth.*

It followeth: *For this cause he is not ashamed to call vs brethren.* Vpon good cause the Apostle sayth: *He is not ashamed :* for if he humbled not him selfe in greate loue of vs, howe iustly might he account it shame to be as we are ? He that made heauen and earth, he that is the immortall and glorious God, one with his father, before whome all angels do obey, and all Princes are earth and ashes : ought wee not to say , seeing it pleaseth him to acknowledge vs, that are but poore creatures, that he is not ashamed of vs ? It was great praise in Moses, being so highly esteemed of Pharaoh , that yet he woulde vouchsafe to visite his poore brethren . It was singular loue in Ioseph , when he was next vnto the King in honour & dignitie, yet not to be ashamed of his fathers house, who were heardmen & shepe-

L.v. heards.

heardes. But all is nothing in comparison of this, that Iesus Christ is not ashamed of vs: for what? the glorie of the vaine worlde made not a mortal man ashamed of his dutie, to acknowledge his poore father and brethren, in whose persons he might suffer a little reproch: but how much greater was this doing wheroft we speake? The shining brightnesse of the glorie of God, made not the onely begotten sonne ashamed, of his free grace, to acknowledge vs that were his enimies, in whose persons he should suffer a most shamefull and slanderous death.

This is the case betweene Christ and vs, and this the Apostle meaneth, when he saith: *Hee is not ashamed to call vs brethren.* And if his highnesse abased it selfe to our lowe estate, and was not ashamed: let vs (dearely beloued) learne to be wise, and knowe what the lord requireth of vs, for all y^e good which he hath don vnto vs. He saith in the gospel: *He that is ashamed of me and my worde before men, I will be ashamed of him before my father which is in Heauen.* And is not (trow you) this a iust condēnation: if we wretched men will be ashamed of him, who being the God of glorie, was not ashamed of vs? How much is he greater then we? Abraham, whē he approached nere vnto him, he felt him selfe how he was but dust. When Job came nere to see the tokens of him, he abhorred himselfe, and confessed how vncleane he was. When Dauid saw the glorie of his dwelling, he said, he had leuer abide but one day as a dore keeper in the house of him, then tenne thousand dayes to beare rule in Kinges palaces. When Paul sawe the

Gen.28.

Iob.39.

Psal.84.

Phil.1.

the glorie prepared for vs in his resurrectiō, he said he accounted all the worlde to be but dōung, to the end he might winne him.

If then, such a Christ be not ashamed to call vs brethren: a meruellous & vnspeakable foolishnes is bounde vp in our heartes , if we be ashamed to call him brother againe. He were a foolish poore man, that were ashamed of the kintred whiche the King did chalenge of him : he is more foolish, though he were a King himselfe, that is ashamed of the sonne of God, when he offereth himselfe vnto him. Yea, and be he never so prouide a man , that nowe despiseth him, he shall confesse his follie then, when all that see him shall say: *Blessed is he that commeth in the name of the Lorde.*

Pride, or flatterie, or covetousnesse, or vanitie, or feare, or what you will , may make vs nowe ashamed to cōfesse him, or to dissemble that euer we knewe him : but when all this corruption is taken from vs, and the graue and death shall take their owne, that we shal liue againe in immortalitie, and knowe the length of his daies in our owne bodies : our former foolishnesse will make vs so affarde, that we will pray vnto the hilles to hide vs , and to the mountaines that they woulde couer vs : but vowes and wishes shalbe but foolish thoughtes.

Let vs therefore despise the shame whiche Christ hath despised before vs. If it be imputed vnto vs for follie, that we feare the Lorde : let vs beare his reproche . If our companie haue no liking, except we bring our sinnes with vs, to bee

con-

content to heare the blaspheming of Gods name, religion euill spoken of, Godlinesse mocked at, woordes to sowe discorde among brethren, yll reportes of men absent, boasting and bragging of vaine persons, wanton & vnchast speches, or other vaine and vnprofitable bablings, such as is molte vsuall among men: if without this our companie be not pleasant, seeing in this our Iesus is dishonoured, let vs rather denie them, then bee ashamed of him: and goe rather out of Babylon the mother of whoredomes, then out of Ierusalem the citie of God.

It followeth: *I will declare thy name unto my brethren:* we are called the brethren of Christ, not in societie of fleshe and bloud: for that the wicked haue with him as well as wee, who are yet no brethren, but straungers euuen from the wombe: but as they are naturall brethren whiche are borne of the same parents, so we are brethren with Christ that are born of God, through the same spirite by which we crie

Mat. 12.48 Abba, Father, the fruite wherof is in glorifying his name, euuen as our sauour Christe saith: *He that doeth the will of my father which is in heauen, he is my brother.* And where it is further sayde: *In the middes of the congregation I will prayse thee:* First, heere we must needes confesse what duetie is among men, euuen that they edifie one another: for as many as are of Christe, are called in this couenaunt: *I will declare thy name unto my brethren, in the middes of the congregation I will praise thee.* He that considereth the dayes of his life, and findeth his yeares many, & in all

all them can not remember y^e he hath bene carefull
 for his brethren, to tell them y^e feare of his Lord, or
 howe in companies & meetings he hath spoken of
 his praise, he can not know that he hath any porti-
 on or fellowship in this kinred. The graces of God
 are not such y^e they can be locked vp in our hearts,
 or kept secret, but they will burne within like fire,
 and make vs speake w^t our toungs, that we may
 make many brethren partakers of our ioy. The pro-
 phet saith: *I haue beleeuued, therefore haue I spoken.* Saint
 Paul teacheth that it is so with vs, if we beleeeue we
 will also speake. And tell me (I beseeche you) what
 man excelleth in any thing, & hath not a delight to
 speake of his cunning? Doth not the shipman talke
 of the windes? the plowman of his oxen? will not
 the souldier be reckoning vp his wounds? and the
 sheepeheard telling of his sheepe? If he be good in
 hounds, haukes, horses, shooting, or any such exer-
 cise, is not his name spoken of according to his skil?
 nay, let it be in things worse then these, cardes, dice
 tables, dansing, is not euer the mans talke according
 to the delight of his minde? And shal we think the
 knowledge of God hath lesse affectiō of our hart,
 or lesse obedience of our tong, then the most vaine
 and vnpromisched desires of worldly minded men?
 Or my bowe & mine arrowes, haue they my tong
 tyed vnto them, to delight in their talke? and shall
 not the misterie of Christ, and God, wherein I ap-
 prehend the forgiuenesse of my sinnes and eternall
 life, hath my tong no portion of such comforte?
 or if it be in my heart, wil it not fil my mouth with

praises?

Psal. 16.
Psal. 110.

42.
2. Cor. 14.
13.

praise? If I haue heard of it, wil I not also declare it?
 v. 20. 9. I remember the prophet Ieremie , once made with
 himselfe a solemne decree , that he would no more
 speake in the name of the Lord : but the worde of
 God saith, He was in my hart as a burning fire shut
 vp in my bones, and I was wearie with forbearing,
 and I could not stay. So, when the Apostles were
 threatned exceedingly, not to speake a worde of the
 gospel of Christ, they answered directly they could
 not choose: for the things which they had seene &
 heard, were such, as they were constrained to speke
 of them to other. So it is with vs, if we bee the bre-
 thren of Christ, the couenant of our kinred is: *I will*
declare thy name unto my brethren, in the midst of the con-
gregation I will praise thee: let them knowe this, all, to
 whome it is spoken, and let them discerne betwene
 hipocrites , and true Christians. Some thinke it a
 praise to be close men, secret to them selues, that by
 their wordes you shall neuer knowe them, of what
 religion they be: those men, where they think they
 hide themselues moste, there they lay widest vpen
 their shame: & while they thinke to keepe it secrete
 of what religion they are , this their dissimulation
 proclaimeth it lowder then the blast of a trumpet,
 that they be of no religion at all, at all (I say) tou-
 ching any religion of God : for if it were of him, it
 would shew foorth his praise: and what their heart
 beleued their mouth wold cōfesse it. But these La-
 odicēans, that be neither hot nor colde , nor what
 God they loue you cannot tell, y Lord hath appoin-
 ted a day when he wil spue them out of his mouth.

Let

Let vs learne a better professiō: *I wil declare thy name unto my brethren:* & let vs hold it with ioy and gladnes, that in the middes of the congregation we wil sing prayses to him.

And note how expressely it is said, *In the middes of the congregatiō:* as shewing ȳ no feare of man should keepe him back from it: for before one, we wil peraduenture speake: or, before two or three we wil be bolde to rebuke swearers or other vngodly doings: but if it be before many, in solemne assemblies, and one impudent man aloude blasphemie the name of God: where is he that in the middes of the congregation will praise the Lorde? o how squeamish we be here, and full of good manner! not to speake openly for feare of offence.

But, O poore wretched men that we be! who taught vs this modestie to be ashamed of Christ before manie? What is this else, but to keepe the honour of God for holes, and corners, & solitarie places: and offer vp sacrifice to the diuel, in our dining chambers, and in the market places?

We are not ashamed at open feastes to fill our tables worse thā with spuing, that is, with opē blasphemie of the name of God, & with many vnclean words: but we are ashamed of the sweete incense ȳ makes al the house ful of pleasure, that is, brotherly to reproue ȳ lewd sinner, that he may learn to feare before the lord. A meruellous affection of mans corrupt minde, & I cannot tell how to tearme it: for it is tenne thousand times worse then any madnesse.

Wee are ashamed to exhorte men to doe well:

well: we are not ashamed to pouoke them to sinne. We are ashamed to minister talke of faith and religion, we are not ashamed of rotten and vncleane works of wantonnes. We ar ashamed to speake to the praise of God, we ar not ashamed to blasphemē his name. We ar ashamed of Christ, we ar not sha med of the diuel. But such sinns the Lord confouid them. It is no reason in many words to cōfute thē, for where soeuer they haue any louers, I am sure with out mans words their owne hearts will con fute them whē they go to bed. Our sauour Christ

Psa. 145. 21. is our scolemaister, and hath taught vs thus , *In the midds of the congregation I will praise thee.* The prophet Dauid was a good scholer in this doctrine, when he opened his mouth vnto God and vowed, *I will speake of thy name before kings, and will not be ashamed.*

Pray(dearely beloued)that we may be partakers of the same grace. What can they say of vs ? The woorst report they can giue vs, is ,that we be godly men : if they account this a reproch, let vs be content to beare it, for when their iudgement is done we shall reapē the fruite of a better sentence.

It followeth nowe in the 13. verse. *And againe, I will put my trust in him.* This Psalme ſ̄ prophet made when he was deliuered from the layinges of wayte of Saule, and from all his enimies , wherein, as he was a figure of Christ, so it is most properly & tru ly verified in Christ, that he ſaid of himselfe. Be sides this many ſentences in the Psalme are plaine, agreeing onely to Christ. S. Paule in the 15. to the Romans alledgedth this as ſpoken of the mercie of God,

God,in calling the Gentiles by our Sauiour Christ
I will confesse thee among the gentiles, & sing praises unto thy name. And in the 43. verse of the same Psalme ſ prophet saith: *Thou haſt made me the head of the heathen, a people whō I haue not knowē ſhal ſerue me:* by which it appereth, how this psalm is aptly applied to Christ: for these words were neuer accōplished in the prophet Dauid. So it is alleaged truly, as spoken by our ſauiour Christ: *I wil put my trust in him.* Now,because the Apostle alledgedeth this, to prooue our Sauiour Christ to be mā,like vnto vs, mark how ſ argumēt foloweth. Christe ſaith, I will put my trust in God: but it were a verie improper ſpeach, and ſuch as the scripture neuer vſeth, to ſay, God wil trust in God, therefore, there muſt be a nature in our Sauiour Christ inferior to his Godhead, in which he ſpeaketh thus, I wil trust in him, & that was his perfect humanitie like vnto ours , in which wee ſaw him ſubiect to perill, and howe , according to his trust, God his father deliuered him. And here the Apostle alledgedeth ſuch scripture for prooſe of ſ manhood of Christ, as also proueth ſ he is our king, for where he ſayth, *I will trust in him:* it noteth that Christe was not weake in fayth , but assuredly trusted in the power of God his father, that he ſhould ouercome the diuel. And where it is ſayde, Beholde me & my children: he noteth the ſure ſafetie of his children, that hee will keepe them all from death and hel, & not one of them ſhall perifhe . And that the Apostle had this meaning , to proue alſo his kingdome, by these places, his own words after, plainly ſhew, for

of these places he cōcludeth, that Christ in his man-hood, by death ouercame the diuel, and set his chil-drē free from the bondage of the feare of death. Beside this, y^e apostle (we are sure) made best choice of the Scriptures, to proue his purpose: and therefore with great wisdome writing vnto the Iewes, who knew the lawe, he tooke such places, not as in most cleare wordes proue the humanitie of Christe, but such as proued it necessarily, and proue plaine-ly withal, that which they must needes learne, that Christ is our Prophet, our King, & Priest. And let vs heere learne, for our instruction, when we haue had experieēce of gods benefits, as the prophet had, let vs vowe as he did, We wil put our trust in him.

**Sam. 1. lib.
cap. 17.** When Dauid remembred how god had deliuered him from a Lion and a Beare, he was not affraide of the vncircumcised Philistine. When saint Paul had reckoned so many calamities, out of which god had deliuered him, hee boasted of a holy hope, and said: he was sure that euer God woulde deliuier him. Our Sauiour Christ, when he would teache his disciples that they ought not to bee carefull for meate and drinke, he bad them remember, when of **Mat. 16. 9.** v. loaues & two fishes, he multiplied so much, that he fed 5000 men: yet remained xii. baskets full. Likewise, how with vii. loaues and a fewe fishes, he fed at another time 4000. and seuen baskets ful remained. By this experiance he woulde make them bolde, that God woulde feede them in all places: even so it ought to be with vs. Hast thou experiance of any benefite of God, which thou hast receiued

in all thy life.

In this is the greatest thanks thou canst render vnto him again: to trust assuredly that he wil be good vnto thee stil. Hath God giuen thee ioy at any time in his gospell, that thy soule hath had conforte in the hope of eternal life? Be glad of that in all tentations, & know that god is well pleased in thy faith, and this shalbee the truite of the former benefite, if thou persuade thy seife that God will be mercifull ynto thee, and giue thee the life that is everlasting. Thus we shalbe like our sauiour Christ, and Gods benefites shalbe thankfully receiued of vs: hee hath beene good vnto vs, and wee will trust in him for euer.

An other testimonie yet followeth, to proue the humanitie of our sauiour Christ, and it is this: *Beholde me and the children which thou hast giuen me:* This is written in the eight of Esai, in which chapter the Prophet foretelleth the captiuitie of the Israelits, by the king of Ashur: howe it is determined of God, that the people for all their rebellions, should surely perishe: but yet so, that God for his Churches sake would bridle their rage, and sauе some who might praise his name. These threatenings and promises both while þy people did contemptuously reiecte: þy lord biddeth the Prophet ceasse, and binde vp these promises, for another people, that should beleue: & then the Prophet aunswering againe to God, in acknowledging al his trueth & goodnes, saith thus: *Beholde, I and the children that God hath giuen me.* This is the sense of the scripture, according to that time.

M.ii.

But

But in al deliueraances of the people of God, thē the benefit came vpon them only in respect of Christ, and it was euer a figure of the greate deliueraunce through him, which at last should be openly giuen from death, and from the diuel: For this cause in all extreme perils of that people, whē they would cōceiue any hope, they woulde make mentiō of their Messias, and the promises of God in him, whiche should neuēr be frustrate: euē so in this place, whē the Prophet would speake certeinly of saluatiō, in the middest of daunger, he said of all thosē troubles they shall happen in thy lande, ô Emanuel: at the mention of whose name, he hath so sure hope, that he defieth the world, and saith: Gather together on heapes, ô ye people, and ye shalbe broken in pieces: gyrde your selues and you shalbe broken in pieces: take counsell, and it shalbe brought to nought: pronounce a decree, and it shall not stande: for God is with vs: & so cōtinuing his prophesie all according to the similitnde of the happie dayes of Christe, he sayth presently in his own person, and figuratiuely in the person of Christe, Though both the houses of Iſraell stumble, and the inhabitants of Ierusalem fall down, yet beholde, I and the children that God hath giuen me, wil endure the reproches of men, & wil beleue the promises. Which words in Christ haue this meaning: That howsoeuer the wicked of the worlde do fall, and are snared and taken: yet Christe wil keepe his, and not one of them shall perish. Now, here we must learne, as the Apostle teacheth. Was the prophet Eſaie a man like vnto his
children

children, that is, like vnto those whiche obeyed his word? Then was our sauour Christ perfect man, like vnto vs, whome he hath deliuered from sinne and death: and if he haue sauued vs, he hathe sauued those whom God hath giuen him, flesh of his flesh, and bone of his bone: For this is his intercession vnto his Father: *Beholde me and my children.* One other thing we must learne in this. There was an apostasie of all men, so y^e they which beleeuued were made as signes & wonders: yet howe so euer the world was, the prophet saith: *Behold me and my children.* Such shalbe the dayes of Christ, many shal fal away, religion & faith shalbe persecuted, iniquitie shall abound: What then? Our sauour Christe saith: Lo, I and my children, if the whole world fal away, we would not regard their multitude to followe them to doe euill, but we would alone stand with the Lord our God. Such a faith & constancy was in Iosua, when he saide vnto all the people of Israel, If it seeme euil to you to serue the lord, or if ^{Ios.2.4.13} you wil serue the Gods which your fathers serued beyond the riuier: or the Gods of the Amorites in whose lande you dwell: yet I and my house will serue the lord. Such a faith was in Elias whē he cōstātly folowed god, although he thought there was ^{1.Re.19.10} not one man beside in Israel, which had not worshipped Baal. Such a faith was in Peter, when hee sawe al decline, euen the disciples and kinsfolke of our sauour Christ to fall from him, & vtterly forsake him: yet Peter vowed it vnto Christ, y^e he and ^{Ioh.6.68.} y^e apostles would not forsake him, shewing a good M.iii. cause

Gal.1.9.

cause of all their constancie: *Thou hast the words of e-
ternal life, & whether should we go?* Such a faith was in
Paule, who cared neither for man nor Angel in this
respect, but grounded his faith vpon Iesu Christ.
And if an Angel woulde teache otherwise, let him
(saith S. Paule) bee accursed. Thus (dearely belo-
ue.) our faith must be sealed in our owne harts, ha-
ving the witnesse of the worde of God, on whiche
wee must so surely rest, that though we sawe the
whole worlde to fall away: yet we would stand a-
alone, & in the midds of scorners and presumptuous
sinners, we would speake as the prophet speakest of
our Sauiour Christ: *Beholde I and my children whiche
God hath giuen me:* If other will needes by vnbelee-
uing, seale vp the pomises that they may neuer see
them, and binde vp the testimonies that they may
neuer heare them, let them fal and be snared, and be
taken: yet I and my children will serue the Lorde.
This boldnesse is the witnes of a true faith: and this
triall shalbe made of men, while the Gospel is pre-
ached: For this Christ cometh vnto his father when
all the world forlaketh him: *Beholde me and my chil-
drē.* Here I would faine know of any learned man,
nay, of any wise man, or rather of any reasonable
man, whose heart is prepared to heare the word of
God, & to obey it: let him tel me, why do they crie,
The Church, the Church? Or why do they thinke
the church is alwayes in a visible gouernment? Or
why do they cartie vs away to Rome, and tel vs the
Pope cannot err, his faith is catholique: beleue as he
beleueth & thou shalt be safe: howe can this preroga-
tive

gatiue of place and person , stande with this triall
where vnto Christ calleth so many: *Beholde me and
my children?* that is,to holde the assurance of their
faith in their owne heart,when all the world shalbe
against it.The prophet would thē haue said,if such
priuiledged places had bene: Behold Ierusalem I &
my childrē wil dwel in it, And our Sauiour Christ
would haue said: Behold Rome, the Citie whiche
thou hast chosen, I & my children will abide in it:
but neither Ierusalem,noryet Rome haue any ex-
ception: the prophet Esaie and our sauour Christe
regardeth neither of them , but if Rome or if Ieru-
salem,or if the Pope,or if the high priest teache an
other faith then out of the worde of God,Beholde,
I and my children we will beleue the Lorde, and
bear recorde against Popes and prelates : they bee
all lyers.All places and all people are brought in or-
der:if they teach things that the word of God kno-
weth not let them beleue it themselues: Behold I
& my children beleue an other.And is it not(trow
you)strauge,or haue not those men lost their vn-
derstanding , who yet runne after the cry of the
church,the church, and beleue a man they knowe
not,a place they never sawe , a people they never
heard, and a religion they know not what?But with
such troward persons the Lord hath delt foward-
ly, and when they ran headlong they knewe not
wherē, and inquired after a faith they knewe not
what, G O D in his iustice did bring them from
Rome, the sinck in the worlde of ill sinne and ini-
quitie,& gaue thē their scholmaister to be the pope,

a man made of all abominations & whordomes. This is true (dearely beloued) and the Angels are witnessles with vs, this is true: but to this day, God hath not giuen some a hart to beleue, we owe the
a duetie, and let vs perfourme it vnto them. Let vs
pray that God may open their mindes, and let vs
speake vnto them the word of God, that they may
learne wisedome, that at y last in their happie con-
uerse we may glorifie God, who hath, and will
deliuere his out of all tentations.

We must farther marke in these words, that the
Prophet saith: *Beholde the children which thou hast gi-
uen me.* In y it is said, god hath giuen vs to his sonne
Christ, it teacheth vs to acknowledge his free gift
and grace. And let none of vs think, there was any
wisedome in our selues, why we wold chose him:

John. 5. nor any constancy in vs, by which we could cleave
vnto him: but God in his grace drewe vs, that wee
might coe vnto him, & with his power he strenght-
ened vs, that we should abide with him. This is it

1. Pet. 5. 10 that our sauour Christe laid vnto the Iewes: All
y my father giueth me, cometh vnto me: & shew-
ing in an other place, that his children can not
perish, he sheweth this reasō: Because my father who
hath giuen them to me, is greater then al: and in the
long prayer which he maketh for al that do beleue,

John. 5. 37 in the 17. of Iohn, hee repeateth this often times,
that God his father had giuen them vnto him: that
we by so many instructiōs, might be taught humi-
litie, that in vs, that is in our flesh, there dwelleth no
Ioh. 10. 29. goodnes: but y he chose vs, he did it of his fre grace
and

and mercie, which he would shew vnto vs. And as we knowe, that thus God hath once freely giuen vs to his sonne Christe, to inherite with him eternall life : so we knowe our election standeth sure , because it is according to this purpose , who hath loued vs, and is not changed for euer. But the time is past. Now let vs pray.

*The eleuenth Lecture, vppon the
14.15.16.17. and 18.verses.*

14. For as much then, as the children are partakers of flesh & bloud: he also himself likewise, tooke part with them, that he might destroy, through death, him that had the power of death, that is, the diuell.

15. And that he might deliuer all them, whiche for feare of death were all their life time subiect to bondage.

16. For he in no sort tooke on him the Angelles nature, but he tooke on him the seede of Abraham.

17. Wherefore in all things, it behoueth him to be made like vnto his breethren, that he migt be mercifull, and a faithfull high Priest in thinges concerning God, that he might make reconciliation for the sinnes of the people.

18. For in that he suffred, & was tempted, he is able to succour them that are tempted.



Ow, after that the Apostle hath proued that our Sauiour Christ was perfect man, and dyed for our sinnes : he maketh in the 14.& 15.verses his con-

M.v.

clu-

clusion, in plaine woordes, shewing howe he was man, and wherefore he died.

Touching his humanitie, according to the wordes last alledged out of the Prophet: *Beholde me and my children: so he concludeth of it: If then other children be partakers of fleshe and bloude: euен he also in like sorte is partaker of the same.* This is therfore our faith, and thus wee beleue: as we are, so is our Sauiour Christ, his nature like to ours, a resonable soule, & humane flesh in him, as well as in vs: he differeth in nothing except sinne, but all is alike in him, and vs. Euен as other children, so he hath taken his part of flesh and bloud: a cleare and manifest place for the humanitie of Christe, and such a one, as hath confounded all the aduersaries of it.

So it pleased the liuing God, he that in his meruellous prouidence hath mercie ouer all his works, euен he who sometimes in these earthly thinges to shewe his power, maketh the flowers to springe, and fruites to growe, where they were neither sowen nor planted: he (I say) in his greate mercie and good will to man, did bring it to passe, that our Sauiour Christe woulde be made man, and by the woorke of the holie Ghoste shoulde be conceiued and fourmed in the wombe of the virgine Marie: Cap. 4.15. euен as all other Children, as the Apostle here sayeth afterwarde: *Like in all thinges, onely excepte sinne.*

Here (dearely beloued) wee must not onely reiect the toule and rotten thoughts of such Heretiques, as haue denied the humanitie of our Sauiour

uiour Christe , but manie other vaine fancies of men : who graunt in deede, a naturall bodie to our sauour Christe : but they give it suche qualities , as no bodie in the worlde hathe euer had.

Some saye ; it may be euerie where : whome God will teach better in his good time . Others say : it may bee made with fwe woordes , spoken with one breath: *Hoc est enim corpus meum : For this is my bodie :* a foolish people , and of no vnderstandinge : and yet they are more vaine then this, they thinke it maye bee made of a peece of breade , without fourme or figure , and into breade they thinke it may retурne againe , if the wicked doe eat it, or, if it beginne to digest in the good mans stomache.

Is this to make him like vnto vs, sinne onely excepted? Nay (dearely beloved) it is to be drunken , or else to be madde in dallying with the bodie of Christe, we cannot tell howe . But they alledge Scripture for this, and say: Christ bath shewed such miracles in his naturall bodie : as he walked on the Sea : He came in, when the doores were shutte : he became inuisible to the men that would haue thrown him downe the hill.

Therefore notwithstanding his likenesse with vs, yet he may be in euerie Church in the pixe ouer the Altar.

In deede , if wee sawe him in the pixe , as wee sawe him walke vpon the Sea , there were some reason in their foolish and vaine talke : but of

of things done bodily by Christ, in visible & plaine fourme, to imagine another thing quite cōtrary to our eyes & eares, what force is in such an argumēt, or what reason is in such wordes? Besides this, in al these things, Christ did nothing, but he hath made man doe ſy like, that euē in this also, he might shew his likenesſe with vs: Christ walked vpon the ſea, ſo did Peter: he was conueied away ſoudeneſt out of his place, ſo was Elias: he entred when the dores were ſhutt, ſo did all the Apostles, (if maister Harding ſay true) and came into the Chappell, to helpe Basil to masse. If al this may proue Transubſtantiation, then Peter and Elias, & all the Apostles might be transubſtantiate with him: But the follie of this confuteth it ſelue, and let vs leaue it.

Now it followeth in the Apostle, wherefore this man Iefus Christ died, and he ſaith: *That by death he might abolish him who had the power of death, that is, the diuel. And that he might deliuer al them, which for feare of death, were al their life long ſubiect to bondage.* Two ſpeciall vertues of the death of Christe are here ſet out: one that he might vanquish the diuel: an other that he might ſet his people at libertie: which both thinges, how they were wrought in Christe, in the wordes themſelues, we ſhall more plainly ſee. Of the vanquishing of the diuell, he ſaith thus: *That by death he might abolish him who had the power of death.* The diuel hath the power of death, that is, he is the authour of it: by his malicious nature he brought it into the world: for God made it not, nor hath any delight in it, neither is it good in his eyes, nor was
euer

euer mentioned among the workes of his handes, but from the diuell and of the diuell, and in the diuell, it began, and is, and abideth: & therefore in the Apocalypse his name is giuen him, Abaddon, that is, the destroyer: and as death is of him, so for this cause also he is sayde to haue power of it, because through his manifolde temptations, he maketh men sinne, by which death reigneth: for so Sainet Paule sayth of Adam, being seduced by the diuell: *By one man sinne entred into the worlde, and death by sinne, and so death went ouer all men, because all haue sinned:* this is it then that is said, Christe vanquished him that had the power of death, that is, he abolished sinne, and the condemnation of sinne, whiche was the kingdome of the diuel, and thereby triumpched ouer him. So Saint Iohn sayth: for this cause the sonne of God appeared that he might lose the workes of the diuel, that is, sinne, and death, which are both of the diuel: for sinne God condemneth, and of death he hath said: *I will be thy destruction:* protesting he is authour of neither of both. And howe hath our sauiour Christ done this? Euen by death. A meruelous wisedome, and an vnspeakable mysterie, such as could never haue ben foud or done: but by God alone, for what els is death, but the power of the diuell, and the veriemiserie of the world? To make this the vanquishing of the diuel, and the meanes to bring al happinesse vnto man, what was it else but his excellent vertue, who (as Saint Paule saith) calleth thinges that are not, as though they were: and can raise vp light out of darknes. And sure if al men shoulde

Rom. 5.12.

1. John. 3.8

shoulde haue laide their heads together, to wishe a plague to haue fallen vpon the diuell, they coulde not at all haue deuised such another, that his glorie should be his shame: his power shoulde be his ouerthrowe: his kingdome, his vndoing? What could the Prophet Dauid, in all his zeale of GOD, wishe more against reprobate men, traytours to Christe, and to his Gospel, then thus to wishe? Let their deintie tables be snares to take them, and let their prosperitie be their ruine. Euen thus Christe hath vanquished the diuell: and yet it is true, that he goeth about like a roring Lion, seeking whome hee may deuoure: and it is true that Iohn saith, that he hath great wrath, and maketh cruell warre againste the Church of Christe: but it is as true, his strength is all weakened, and his power is broken, that it can not hurte vs: for Christe hath nowe overcome him. And as Sainete Iohn saith: The time is come, in whiche, the Prince of the worlde is cast Col. 2. 15: out, and Christe hath spoyled all principalities and powers, and triumphed ouer them, vpon his croffe.

But howe is it then, thou wilt saye, that his assaultes are so fearefully described, that he is sayd, to be Prince of this worlde, ruler of this darkenesse: full of power and authoritie ouer flesh and bloude? Because we shoulde knowe, no flesh is able to withstand him: neither was it according to the power of mortall man, that he was vanquished: but onely Jesus Christ of the tribe of Iudah, was the Lion to crushe him in peeces.

Wilt

Wilt thou knowe then, where and to whome, the diuell is abolished? Before Christe our heade, and to all the faithfull, that are members of his bodie.

Wilt thou knowe, where, and to whome, the diuel is in full power, and overcome? Before the naturall man, and to all those whiche in their owne strength, seeke to resist him: and therefore Sainet Paule, when he had described him in all his greatnes, he biddeth streight, cast away the strength of flesh and bloud, & put on al the armour of God: for onely by it, we should stande vpright in the day of euill.

So the diuell is abolished to all those that haue the shield of faith, to quench his fire darteres, that is, to al those which beleue onely in Christ to be partakers of his victorie:

The diuel is in full force to those that are iusticiaries, trusting in their owne woorkes, or in the libertie of their owne wills.

In that the diuell is sayde, to haue the power of death, as in other places, where he is called, the God of the worlde: the Prince of this darkenesse: the authour of sinne, wee must note this: if we rest in sinne, liue in errour and ignorance, followe the lustes of the worlde, or walke in all the wayes of death, then let me feare: for here is the kingdome of Sathan, and my peril is nigh, that I should be holden in it.

But if I be at couenant with my selfe, to haue no plesure, but vitterly to hate these things: if I like not

to go in the pathes of death: if I loue not the world nor the things of the worlde : if I haue my delight in the word of God,to vnderstand the mysterie of Christ, and to be lightened with it: if I hate sinne & all the enticements of it : then may I hope , I walke in the likenesse of our sauour Christe , and all the power of Sathan is broken before me.

Where it is further sayd: that Christ hath done this by his death : that by death he ouercame him that had the power of death, we see a cleare & manifest testimonie, what maner of death Christ suffered, euен that ouer whiche the diuell had his power: the same death, which is the rewarde of sinne: by bearing it, he ouercame it, and he conquered no more then he submitted himself vnto, for by death he ouercame death: if he suffered no more but a bodily death , he ouercame also but a bodilie death : we shall all rise againe, but in the condemnation of the sinne of our soule, or if he haue ouercome death and the power of it, both in our bodie and soule, then Christ hath suffered the paines of it, both body & soule, y^e we might rise again frō y^e hands of death & liue with him for euer. For this is true, by death he hath overcome death, & he hath broken y^e force of it, no further, then he hath felt the sting of it in himselfe, Therefore, this let vs holde, and let vs so beleue. Christ, bodie and soule, was made a sacrifice for our sinnes, so he sayde himselfe , *My soule is exceeding sorrowfull, euen unto death:* & the first entrie into it Saint Marke saith: *He beganne to be astonished at his griefe, & was ouerwelmed with his sorowe*

in which agonies saint Luke saith, his sweat was as drops of bloud falling from him : and God sent an Angel from heauen to strengthen him . And can we thinke all this came vnto our sauour Christ, for feare of the death of the bodie? His seruants that receiuе of his fulnesse, do they so easily despise this death, that either they wish for it, to be with Christ or they reioyce in the middes of it before the persecuter: and did our sauour Christe him selfe , in whom is the fulnesse of the spirit, so feare & tremble at the remembrance of it? Did the Apostles sing in prison , and went away reioycing, when they were whipped and scourged? Did Paul glorie in so many tribulations which he reckoneth vp? and did our sauour Christ , in the like paine , crie with a fainting heart? *My God, My God, why hast thou forsaken me?* No (dearely beloued) it is not so : but that which made Christ to tremble, woulde haue crushed his Apostles in peeces : and that which made him to sweat bloude so plentifully , woulde haue made them sinke into the bottom of hell : and that which made him crie , woulde haue holden both men and Angels vnder euerlasting wo and lamentation. If then our sauour Christ were (as the prophet saith) like water powred out, and al his bones out of ioynt, if his hart were like wax molten in the middes of his bowels, if his strength were dried vp like a potsherd , and his tongue cleaved vnto his iawes, if he were brought with his sorows into the dust of death: fie vpon their blasphemous speaches and cursed wordes, which say he suffered nothing

N.

but

Psal.22.14

but bodily paine. I would those which are papistes among vs, and in their simplicitie are deceived with the errore of many, I would (I say) they knew the wickednesse of this one point of their doctrine, that they say the soule of Christ suffered nothing but onely for the bodies sake, as our soules suffer when our bodies are weake, or are sicke, or die. If god impute this their ignorance vnto them, how shal they be saued from the death of sinne and condemnation? Do they not know what the scripture saith? He bare our sinnes in his bodie, he submited himselfe to the death of them, and by the woundes of his stripes we be healed. Did our sins deserue only a bodily death? or did they not deserue y^e second death, which is the wrath of god, holding bodie and soule in an euerlasting fire? And how shall they escape it, if they knowe not this death in the bodie of Christ, by whose stripes they may see thēselues healed? Let them pray, and let vs pray for them, that if it be the wil of god, they may loone be conuerted, & know the vnspeakable loue of our Sauour Christe, who was accursed for our sakes, and suffered for vs, not only y^e torments of his bodie, but the anguish of his soule, and the wrath of his father, which wounded his flesh and spirit vnto death, and would haue holden him in that condemnation for euer, if hee had beeene no stronger then we that deserued it. But because he was also the sonne of God, in whome the fulnesse of the Godhead dwelt bodily, the eternall spirite that was within him did lose the chaines of death & hel, and mightily arose vp from the pow-

er of Sathan , of whiche it was impossible that hee
should be holden:and he hath left those his enimies
the deuill,death, and hell, in ignominie and darke-
nesse, and hath abolished them for euer and euer:
not to hurt vs any more,worlde without ende. In
this hope (dearely beloved)is our delight & dwel-
ling place, and they that knowe not these sufferings
of Christ,our soules shall haue no pleasure in their
counsels. And thus farre of the first benefite men-
tioned of the death of Christ , that he hath abolished
the deuill.

The seconde benefite is , that wee bee set at li-
bertie from the bondage of the feare of death : For
so the Apostle saith : *And shoulde set them free, as ma-
ny as with the feare of death, all their life long, were
holden in Bondage :* In these wordes,let vs nowe con-
sider what bondage wee were in , without Christ:
and what libertie wee haue obtained through him.
Without Christe , all our life is a miserablebon-
dage : in feare and terror of eternall condeinnation
to come vpon vs,for our sinne,in the day of death:
through Christe wee see our sinnes purged , the
deuill vanquished , death and condemnation a-
bolished , and our selues in the libertie of the
children of God ,to say : *Our father whiche art in
heauen.* This is the difference of estate betweene the
children of God & the children of this world. And
what miserie(trowe we) then do the wicked of the
worlde live in ? There is in deede no peace vnto
the wicked,as the Lorde hath said,when in al their
life is teare and terror : when they carrie in their

breastes tormenting furies , to holde them day and
 night in feare of endlesse destru^{tio}. God hath done
 it, and no doubt they feele it , there is giuen vnto
 them a spirit of bondage, and of feare, in w hich they
 tremble at their own estate: they are the children of
 the handemayne Agar borne in the bondage of her
 wombe and dwell in the deserte, and are in mount
 Sinai, where is the burning fire, and blacknesse, and
 darknesse, and tempest , and sounde of trumpet at
 which they tremble: for they are without Christe,
 and therfore must needes be in bondage, and in the
 feare of death all their lise. But thou wilt say : The
 wicked prosper and rejoyce in their dayes, they are
 bound in no such bondage: nor feare no such feare.
 Thou cauist not tell, nor thou knowest not the hart
 of a wicked man, howsocuer he boast in his sub-
 stance, and hath peace in his riches : peraduenture
 there is a bitter remembrance of death within
 him.

Erod.12.31 When Pharaoh the proud tirant had hardened his
 heart, and boasted exceedingly against the people of
 Israel, yet he sawe no sooner , the death of the first
 borne, but hee feared and trembled , as the leaues in
 the wildernesse : and I remember Solomon saith:
 There is in deede a way y a man thinketh streight
 and pleasant when the issues of it leade vnto death.
 But what pleasure is that, and what delight? Solo-
 mon addeth, euен in that laughing the heart is sor-
 rowfull, and that mirth doth end in heauines, they
 do in deede strengthen th̄ sclues, & striue meruei-
 lously to cast out feare , soctime with one pastime
 some-

so: time with another:but if they could cast it out
as out of a cannon, yet would it euermore returne
againe and vexe their heart, that so flieth from it.
Balaam would faine haue comforted himself,with
riches and honor,which he loued so much:yet was
he not without feare, but at the last it brake out and
he spake: *Let my soule dye the death of the righteous, and
let my latter end be like unto theirs.* So I beleue it is ^{Num.23.31}
with all these men,of reprobate mindes ,that store
vp violence and robberie in their palaces ,that fill
their tables with drunkennesse ,their bodies with
vncleanesse,their mouthes with blasphemie: they ^{Ios.23.14.}
know it,I thinke, and euен as Iosua sayde, with all
their hearts, and with al their soules they knowe it,
þ the righteous mans life is better then theirs : they
know that a groat wel gottē, is better then a pound
stolen : that sobrietie is better then righteousness:
that the chaste bodie is more blessed then the adul-
terous fleshe : that the mouth that praiseth God gi-
ueth a sweeter sounde then all their wicked talke :
& if they do know this, would they neuer so faine
scare off their cōscience as with a glowing yrō, yet
somtime it awaketh them as out of a sleepe,& they
see a fearful sight of death and bondage: so that, let
vs not fret our selues, because of the wicked, nor be
eniuious at their prosperitie: for neither their house
nor lande,nor hidden treasure,can either take from
their bodies their quartan agues, nor this care from
their minde,that they shoulde not feare at the re-
membrance of their sinne. And if there be any that
feareth least, in whome the stronge man so pos-

N.iii. lesseth

Lesseth al, that y^e things he hath, seeme to be in peace: yet for all that he is never the better, no more then the stalled oxe is the better, because he knoweth not that he is takē out to go to the slaughter-house: but a soudēn death shall haue the greater feare: & therefore (dearly beloued) seeing their condition though we make y^e best of it, is yet extreme euil: let not our lot be with theirs, but with the righteous, of whom the apostle saith, that they are set free from the bōdage of the feare of death. But you wil say, where is this freedome? for the righteous man is yet affarde to die: not euerie one: for Paul said, *I desire to bee dis-solued and to be with Christ:* & no doubt God hath so reuealed this hope to many fainētes, that they despise the graue and death: how be it, I graunt this is rare: and it is natural to al, to be loath to lay downe this earthly tabernacle, notwithstanding we are free from this bondage to feare at it, as though wee had no hope. And though wee die in bodie, yet we are free from eternal death, and no feare of it shal ouercome vs: so this is our blessing, not that we shal not die: but that we shall not be holden in death, & not that we shall not feare, but that we shal not be ouercome with feare: & he is a true christian man y^e neither refuseth to die, nor yet fainteth for any feare of death: for why should I repine to giue this bodie to death? I must needes die, because my bodie is ful of sinne: and I will willingly die, that I may be deliuered from this bodie subiecte vnto sinne: I must needes die, because I am full of corruption whiche must be chaunged: and I wil willingly die, because I would

Phil. 1.23.

Rom. 7.24

I would put on incorruption, that I might se God: I must needes dye, because I beare the image of an earthly man: and I will willingly die, that I may bee like the heauenly man Iesus Christe: I must needes dye, because so is Gods ordinance: and I wil willingly dye, that I may shewe my obedience to his will: for these causes I submit my selfe to the decree of God, who hath appointed for al men once to dye, and I am either not at all affraid of it, or the feare of it is not much: for I knowe the sting of it is gone, the victorie of it is lost, the curse of it is taken away, that which remaineth is onely profitable for vs, for it shall bring an end of all our labours, and giue vs vp into the hands of Iesu Christ. Thus it is now accomplished, that heere is spoken: that Christ hath set vs free from the bondage of the feare of death: whiche (dearely beloued) if we will learne to knowe, assuredly it will worke great increase of grace, it will chaunge our minds more then we are ware of, and when we are wise hearted to see indeede, no doubt we shalbe as bolde as Paul, and say vnfainedly: *We desire to be dissolved, and to be with Christ.*

It followeth now in the 16. verse: *For he tooke not at all upon him the angels, but he tooke upon him the seede of Abraham.* These woordes are a further declaration of that he said: He tooke part of fleshe and blood, euen as other children. This he maketh plain thus: He tooke not (I say) any nature of angels, but hee tooke the nature of Abraham, & was of his seede, naming Abraham, both in respect of the promises

N.iiii.

which

Heb.9. 27.

1. Co. 15. 36.

Gal. 3. 13.

1. Co. 3. 22.

Ro. 14. 7.

which were first made personally to him : and because by his name , there was more weight to persuade the Iewes that he was their Messias , and by example the doctrine is more plaine,& in deede it is verie plaine : as other children tooke flesh, so did he, flesh I say, not the nature of Angels, but the seede of Abraham. And if the Apostle conclude al this of these wordes of the Prophet, *Beholde me and my children*, what may we conclude, and howe boldly of the wordes of Mathew? *Abraham begat Isaac, Isaac begat Jacob, Jacob begat Iudas*, and so foorth , till he came to the virgin Marie , of whome Christe was borne. Howe faithfully may we beleue it, that he was borne a man as other children were? And how boldly may wee detest all the madnesse of Martin, Maniche, Nestorius, Eutichus, Apelles, Apollinaris , Ennomius, Cердо, Valentinus, the Pope himself : and all their disciples, who haue so many wayes denied the true humanitie of Christ?

It followeth in the seuenteenth verse: *Wherfore in all thinges it became him to be made like unto his brethren, that he might be a merciful and faithful high Priest in things concerning God, that might make reconciliation for the sinnes of the people.* In these words the Apostle sheweth an other necessarie cause why our Sauiour Christ was man: that by experiance of our infirmities he might be merciful, and faithfull to work the reconciliation betweene God and vs : and so concludeth this disputation of humanitie , applying it now vnto his Priesthood, as before particularly he had done to his kingdome, and prophesie.

These.

These wordes : *He ought in all thinges to be like vnto his brethren* : whiche are repeated againe Cap. 4.15. they are to be marked of vs, that wee see howe expressly still the Apostle vrgeth, that God is a verie natural man, altogether as we be,exept sinne: like nature, the same flesh,like affections, the same soul, like properties of bodie, the same hunger, thirst, and other desires.

And as he is now, so we shalbe,our bodies glorified as his : nor his no more infinite or in many places then ours shall be: and thus it was necessarie it should be, that he might be a faithfull high priest, to reconcile vs,euen vs bodie and soule vnto God his father.

It followeth in the 18.verse. *For in that he suffered. when himselfe was tempted, he is able to succour those that are also tempted.* These wordes shew the cause of the former saying, why our Sauiour being made man was so much the more meete to be a faithful mediatour vnto vs towarde God : for beeing man, and himselfe tempted, he felt our infirmities, and had y^e more compassion towarde vs. Other thinges we haue to note in the 17.& 18.verse, whiche the next time we will more speake of. Now let vs pray .&c.

Phil. 3.21.



N.v.

The

The tweluth Lecture, more vpon
 the two last verses, & vpon the first verse
 of the thirde Chapter.

- 17 Wherefore in all things, it behoueth him to be made like
 vnto his brethren, that he might be mercifull, and a
 faithfull high Priest in thinges concerning God, that he
 might make reconciliation for the sinnes of the people.
 18 For in that he suffered, & was tempted, he is able to suc-
 cour them that are tempted.

CHAP. III.

1 Therefore, holie brethren, partakers of the heauenly
 vocation, consider the Apostle and high priest of our
 profession, Christe Iesus.



He Apostle(as I sayde) shewed in
 these last verses, what profite is vn
 to vs, in that Christ became man :
 for so he was made a mercifull, &
 faithfull high Priest. The meanes
 of this faulenes was, for that he
 hauing experiance of our tempta-
 tion, had the more compassion on vs, to deliuer vs,

Here we are first taught, that Christe became a
 How dan= faulenes high Priest for vs, because he was man like
 gerous a vnto vs: so that, who souuer denyeth our Sauiour
 thing it is Christe to haue a naturall bodie like vnto ours, he
 to denie that also denieth that he is either a mercifull, or faithful
 Christe mediatour

mediatour for vs: for so it pleased God to instructe him according to his manhood, that by experience and feeling, he shoulde learne to haue pitie on others <sup>hath a nre
tural body
like vnto
ours.</sup>

he calleth him mercifull, in respect of the affection of his minde, which was ful of compassion toward vs, hee is called faithfull, in respecte of his constancie, who would neuer leauie vs, till hee had brought vs into eternall life. In all this we must learne how to do good vnto our brother in affliction: and these two things in our Sauiour Christe, wee must carefully keepe, if we will be righteous after his similitude. We must ioyne vnto al our doing, a loue and compassion to our brother in his want³, and constancie in well deseruing, that our loue be not wearied with paine and labour: for without loue, what so euer I do, it is nothing: no, not though I gaue, (as 1. Cor. 13.4 Sainct Paule saith) all the goods I haue vnto the poore. And I pray you, is not this the lawe of God? Loue thy brother as thy selfe: wherein all our duetie is taught vs betweene man & man. What then though I doe no murther, or steale not, or speake not euil, though I helpe the safetie of my brothers life, though I mainteine his estate, though I bring him increase of goods, though I care for the puritie of his bodie, though I mainteine his good name? Except I haue in all this an inward loue and affectiō to do it to him with such a hart as I would haue an other do the like to mee, and to be grieved with all his hurt, as though I my selfe susteined it: except (I say) some measure of this loue and compaſſiō be in my doing, my doing hath none accouēt

in the sight of God. Marke this (dearly beloued) and teach it your children:and I would our fathers knew it wel,that boast so much of the good works of the old world. There is no good work vnder the sunne, but that which is done in loue and compassion of minde:and were their works such whereof they brag,when they gaue the rich altar clothes, & vestimentes, the costly hanginges for their chancels, their bels,their gilded crosles : when they carued curious images,& clothed them with goldsmithes worke, when they builded chappells and chanteries : when they went farre on their knees, gaue rich gifts vnto shrines? In all these workes so much magnified,where was mercie?what loue,what compassion was there in thē? They pitied not(I am sure) y pouertie of lime & stones, to cloth thē so gorgeously:nor they they pitied not y priest in his furred gown,to put vpon him a cope of great price: & for all men in y world,let him speake y euer was y better for it: whose bodie was the warmer for y costly clothing of y church walls?whose house was y lighter for the torches & candels about the altar?whose head aked y lesse for y goodly garland of an image? or if there were in al this,no profite to my brother, no loue,no compassion of y thing to which I gaue a gift,how coulde these be good workes that had no goodnessse in thē? For I thinke there is no man so vain y wil think he did these things vnto God:that were vnspekable blindness,to think y with y gifts of gold & siluer I could please god:he gaue no gold nor siluer for our rausōe, nor he will take none for recom-

recompence of our sinnes . The Prophet plainly
saith, *All my goodes can bring nothing vnto thee, O Lord.* Psalms.22.
And how doth the Lord himselte reiect such vaine
thoughts of our heartes, when he sayth? *If I be hun-
grie I will not tell thee*, and such other like speaches in
the fiftie psalme, commanding exprefly, if we will
doe good with meate,drinke,cloth,gold,siluer,&c.
bestowe it vppon the needie brethren : for God ta-
keth no such giftes at our handes. And therefore
(dearely be loued) all these good workes of which
you haue heard such boasting,before God they are
as nothing, & there is no goodnes in them: for nei-
ther is there any mercie in such doinges, and with-
out it,it is impossible to please God in thy doing.
And thus we see their woorke, euē their greatest
works,& of supererogation, whē you haue weigh-
ed them well , they are founde lighter then straw.
And their workes of dignitie next vnto these,they
are of the same sort,of no value,as light as vanitie it
selfe. Such are their penie or groate doles,when the
man is dead,that his executours vse to giue for his
soule . Was there euer follie like vnto this? No
worke is good without loue and compassion of
mine owne fleshe: yet then is the worke done for
me , when my fleshe is without sense, and when
there is no compassion or feeling left within me.
But God is iust, and for so fruitleſſe a work he gaue
a helpleſſe rewarde , they bestowed a verie ydle
liberalitie, and God recompenced it with verie y-
idle thanks, that for their benefit the foolish people
shoulde say, Lorde haue mercie on his soule, for
whome

whom I thinke they prayed not al the dayes of his
 s. Cor. 6.2. life, when the acceptable time was, and the day of
 health(as Saint Paule saith) in whiche they might
 haue beeene heard. But God at the last hath visited
 vs, and this vanitie is scattered away : I woulde the
 remembraunce of it were gone with it.

Another propertie is here attributed to Christ,
 that he was faythful, that is, constant, and vnmoue-
 able in his loue, til he had finished our reconciliati-
 on: a lesson vnto vs, y^e loue should not faint within
 vs, nor we be wearie with the labourt and trauell of
 it: for true it is, loue is not an idle affection , to say
I would he were well , Or, God helpe him : but loue is
 Rom. 2.7. painfull to helpe in time of neede , and well wil-
 Gal. 6.9. ling, that no paine can wearie it. So S. Paul saith E-
 ternal life is giuen to thē which looke for it, in con-
 tinuance of wel doing. And in another place he bid-
 eth vs not to be wary of wel doing: for we shal reap
 the fruit of it, & not be wearie: a thing (dearly belo-
 ued) cōfessid of al men, yea, the verie gentiles knew
 it, y^e al my well doing is nothing worth , if at last I
 wold leaue my brother in miserie, & not help him
 stil. But it is a thing practised of verie fewe, when I
 haue once or twise trauelled in my brothers cause,
 not to be wearie, but to helpe him stil: this corrup-
 tion of the worlde, let vs take heede of it, & correct
 the frowardnesse of our owne nature. Tell mee, I
 pray, if I sawe a man drowne in the mids of the
 Thames, what if I came vnto him, & brought him
 nigh to the shore , and then left him drowning by
 the bancke side , what good did I to him? Sure, no
 more

more then he that looked on , and let him alone in
the middes : onely I made him languishe with a
vaine hope , whereby his death was the bitterer .
And tell me thou fainting wearie friend : if Christ
should haue done so with thee , how great had been
thy miserie ? If he had endured for thee the paine of
his birth , the trauell of his life , the affliction of his
flesh , the reproches of men , the tentations of the
diuell , and then had left thee in bondage of death
whiche thou couldest not escape , what hadst thou
bene the better ? Let vs learne then to be faithfull as
he was faithfull , & endure to the end in well doing .
I speake this with griefe , to see the world , how eue-
rie man is left in his righteous cause : faire wordes
and goodly countenances are not hard to get , but a
faithfull heart to deluer the iust out of trouble , I
haue seene it in Christ , I haue not else found it in
one . Yet this I am sure of , he that is faithfull in this
behalfe , he is like vnto Christ , and Christ liueth in
him . And thus farre of the last verses of this second
Chapter .

Now let vs come to y third . Therefore holie brethren
partakers of the heavenly calling . cōsider the apostle & high
Priest of our professiō Christ Iesu : Now y Apostle lea-
ueth to make any further description of y person of
Christ , wherof we haue hard , & beginneth a more
particular declaration of his offices : & first , how he
is our Prophet , to the 14. verse of the next chapter .
And now let vs learne to be fruitefull hearers : and
this exhortation , let it make vs wise , that carefully
& dilligently we may harken , & learne the mistery
of

of ſt Lord Iefu,in which we be ſaued:that we may haue the testimonie in our ſelues,that we be ſt chil-
dren of the Newe testament.

Therfore holy brethren &c. Let vs marke diligently euery word,in this excellent exhortation:for they are not onely a wiſe persuasion to moue vs to care and diligence in learning: but the exhortation is ſo gathered out of the former doctrine,that this one ſentence is a plaine expositiōn of all the doctrine taught before from the eleuenth verſe,to the end of the Chapter. He ſaith firſt: *Therfore,Or,for this cauſe:* as if he woulde ſay : Seeing it is ſo with vs, ſeeing God hath receiued vs into this grace, ſeing ſuch an excellent prophet is giuen vnto vs,let vs heare him. So in the firſt worde he ſheweth, that this exhortation is according to his former doctrine.

Then he calleth them, *Holie*,alluding to that he ſpake in the eleuenth verſe: *He that ſanctifieth,& they that are ſanctified are one:*to teach vs that we be holy, that we are one with Christ, and ſt by his ſpirit ſanctifying vs,we be receiued into his fellowship. He calleth them *Brethren*, repeating that he taught in ſt 11.& 12.verſe, that Christ hath taken our nature,& we are euen as his brethren,fellow-heires with him in the kingdome of his Father: and that this is the meaning of, *Brethren*,the words following declare. *Partakers of the heauenly calling:* these wordes ſhewe what brotherhood he ſpeaketh of,that is,a heauenly brotherhood whiche we haue with Christe, for Christ the ſonne of God,who hath brought down heauenlie giftes,hath imparted himſelfe vnto vs,& made

imparted himselfe vnto vs , and made vs fellowes with him in these heauenly blesinges : first reuealing his fathers wil , then defending vs from our enimies : and at last presenting vs faultlesse before God, abolishing the diuell and the feare of death, of which heauenly giftes he spake in the 12.13.14.15. verses. After he addeth: *The Apostle and high priest of our profession:* In these wordes he teacheth, what offices he had before attributed to Christe,in the texts alledged : first that he is our prophet, calling him by the name of Apostle, that is, the messenger of God, to teache vs our profession. verse.12. then that he is our priest,to present vs before God,as verse.13. And although, as I haue often tolde you, his kingdome is also manifestly proued by that is sayd afore : yet by this place I gather, that the apostle hath especially & of purpose, onely taught this, that Iesus Christ God and man, is onely our Prophet and priest, to declare and work our saluation, exhorting vs now to learne carefullly so great a mysterie.

Now let vs consider further this exhortation, to see what profitable thinges we haue to learne in it: where we are first called *Holie Brethren*, we may see in these wordes a good image of the Churche of Christ : *Brethren*(as is said) noteth our vnitie with Christ our head, by the participation of his spirit, so the church is a people graffed into Christ, y^e is, made members of Christ, and sanctified with his spirite. This is our knowledge of the church, which is true & catholique: it is not in any obseruation of time, of place, of person, but where this brotherhood is a

O.

people

people ioyned to the Lord Iesus, and sanctified by him, there is the church: to talke of any places, it is great follie, Christe will not haue his church to be known by country or kinred, or respect of persons but onely by this, that they are grafted in him, and made a holy brotherhod. And here let vs lern what is true holinesse, euen to be made partakers of the holines that is in Christ: for he hath sanctified him selfe for vs, and is made vnto vs our sanctification of God, without whome we are fleshe & bloud, the cogitations of our heart bent to euil, & al our righteousnes as a defiled cloath. For if the Angels that are greater then we in all power & excellencie, can not iustifie themselues in his sight: what can we do

Lob. 4.19. (as Eliphas sayth) ydwell in houses of clay, whose foundation is in the dust, & who shal be destroyed before the moth? The Lorde hath no neede of our workes, nor they shall euer come in account before him: for if one man could do all that all fleshe hath cuer done, yet still he might say, he were vnprofitable. The great iustice, fortitude, temperance, liberallitie, and all other vertues, whiche so abounded in some of the Gentiles, what haue they to glorie in the? Nothing at all before God: except they say, as Paule witnesseth of them: When we thought our selues wise, we were verie fooles. And why was all their doing nothing worth? Because they sought their righteousness in themselues and were not of y brotherhood of Christ, to seeke all their holines in his person. Euen thus (dearely beloved) and none otherwise, it is with all Insticiaries in the worlde, whether

whether they be gentiles, or whether they be Papists , in their righteousnesse they are defiled, & in their wisdome they are made foolish: if they seeke their holinesse in them selues, or iustifie the worke which their hands haue brought foorth. And let no man be he neuer so holie, if he were as good as Paul, exempt himself : for Paule himselte confesseth this with vs, that what soeuer he could do, he would accompt it but as douny, that he might haue the righ-
 teousnes, not which was of himself, but that which was by faith in Iesus Christ, that he might be of this brotherhood, & as he sayth, that he might be found in him. This is the true rule of holiness, otherwise to talke of our grandfathers and fathers, what good works they haue done: it is to shew forth our own ignorance in the faith of Christ. For what haue our fathers done: but Socrates, Aristides, Scipio, Fabri-
 cius , and a thousande among the gentiles did as much? Or, if they had done neuer so much , if they had giuen al their goods to the poore, and their bo-
 die to the fire, what then? Except they had been bre-
 thré with Iesu Christ, one with him, & sought for their righteousnesse by fayth in him, they had no holiness in them. And I meruell howe this being so plaine, so many yet can be deceiued, to loue still
 y idolatrous nation, which teacheth them to glory in their owne woorkes: and let no man thinke we slander them, or that they giue not this glorie to their owne workes: for their owne wordes testifie against them : they haue named it distin&tly, *Opus operatum, A worke wrought of it selfe, without grace, with O.ii.*

Phil.3.9.

out

one Christ, without f[i]uth, Opus operatum, The thing done it is meritorious. Did euer Pagae attribute more to themselues? Then we may boldly conclude against them, and our Sauiour Christ shall be our warrant. They are not of God, because they seke their owne glorie: and let vs giue glorie vnto God, to acknowledge all our holinesse to be in his brotherhood, as we be one with Christ, and Christ with vs, whom God hath giuen a sanctification vnto vs.

In that we are sayd, to be *Partakers of the heauenly calling:* we must consider what is the honour offered vnto vs: and that we be not dull of hearing, when such a blessed sound is brought vnto our eares. If we were called to vile thinges, wee might stop our eares, but hauing a heauenly calling, they be, and let them be excuselesse that despise it. It was a vsuall persuasion with Saint Paul, to put the Churches in mind of their calling they had of God, to stir them

Eph. 4.1. vp the more willingly to follow it. *I beseech you brethren* (saith he to the Ephesians) *walke worthie of your calling, in which you are called.* And of him self he testifieth to the Phillippians, that his continuall trauell

Phil. 3.14. was to be carried to the price of his high calling of God, which was in Christ Iesu: so let vs also be inflamed with the loue of our calling, to followe it, lest it come vpon vs also, whiche was spoken in the Prophets: See you despisers, & maruell and vanishe

Aet. 13.40 away: for I will worke a woorke in your dayes, a woorke which you will not beleue, though a man should tell it you. We haue not to deale, as our fathers had, with men that preache lies, and are learned

ned to tell tales , and happy had they beene, if they had reieected them:but ſonne of God is come vnto vs, and hath called vs with a heauenly calling,& yet again his voice hath shaken, not the earth only, but also Heauen. And how much thinke you were it better for vs , that we were againe in the darke dayes, and black nesse of our old ſuperſtition, then thus openly to heare the Gofpell, and little or nothing to giue heede vnto it? But this is a caſe almoſt deſperate,& when we ſpeake, we are almoſt without hope. We haue ſo many yeres deſpiled this heauenly calling:and lewde men, lewde I may wel call them, though ſome be riche, and ſome be high, who take ſuche libertie, by reaſon of their riches & titles, that they dare openly blaſphemē the Gofpel, and contemne our churche and congregations, & no man is to controll them: for this cauſe,(for my part) I am nigh persuaded, that God will cut off this generation, whome he hath loued, and raife vp another, whiche yet he will bleſſe more, and they ſhall bring a diſcipline into his Churche, which ſhall ſtoppe the mouthes of theſe mightie giants, which thinke by their ſtrength,to do what they will . But I leauē this to the Lord, who doth regard it.

Where Christ is ſaid here,to be *The Apostle and high priеſt of our profeſſion* , we muſt leaue this, that we ſy bee Christians profeſſe no other teacher, nor no other Sauiour : but this is all we beleue, and al we ſpeake, that Christ is bothe our wiſedome & our iuſtification : his worde is ours, his doctrine is ours, his wiſedome is ours, we profeſſe not one iot,

or one title wherof he hath not bene an Apostle vnto vs: and whosoeuer he be, that teacheth vs other things, then what Christ hath taught vs al, he is not of our profession, nor of our brotherhood: & more then this, we are sure he teacheth nothing but vaine illusions and imaginations of men: for all treasures of wisedome and true knowledge are hid in Christ. And seeing it hath pleased him to be our Apostle, who is y^e sonne of God, y^e brightnes of his glorie, y^e ingrauē forme of his substance, y^e heire of al things, the maker of heauen & earth, farre greater then angels: how vntthankfull be we, if this doctrine be not our profession? Nay, how madde be we, if we will change him either for any other, as else for al other? What so euer glorious names they bring of Fathers, Doctours, Counsels, and such like boasting words, we neither knowe them, nor their names: if they be ministers of Christe vnto vs, their seete are beautifull, & their names are honourable: if they be their owne ministers, we knowe them not, nor all their glorie: if they say, they be doctoures, we may well lay againe, they are but Phariseies that will be called Rabbi. We haue no doctour but one, and that is Christ, & he is *The Apostle of our profession.*

Now, where the Apostle calleth *Christe the highe Priest of our profession*, as we haue learned before, if he be our Apostle, we haue no other teacher: so we learne here, if hee bee the *Priest of our profession*, no part nor parcelll of the office of his priesthood wee may giue to another, but professe it clearly, that he is our Priest alone. And as the priest is ordained to make

make sacrifice for sinne , and to be a mediatour betweene God and man : so all this woorke we must leaue wholy vnto him,know no other , receiue no other,professe no oþer,vpon whome we will lay this reconciliation,to purge our sinnes, & to bring vs vnto God, but Christe alone: for he is *The Priest of our profession*, he hath washed vs from our sinnes, he hath ioyned vs vnto God , let him haue all the praise of this saluation. Let vs cal all the worlde into a reckoning,whosoeuer they be, Popes,prelates, abbats,monks,friers,heremites,ankers,their indulgences,their pardons,their blesſinges,their orders, their garments,their vowes,accōpt all their works, praiers,fastings,meditations,pouertie,nakednesse, & al their chastisings of their bodies:if in al this laid on a heape,thou seekest to counterprise but the least iot of thy sinne, thou makest thy selfe thy priest,& art an hypocrite or an hypocrites disciple & hast denied Christ to be the priest of thy profession : for if he be thy priest,he is thy priest alone,purging all & euery one of thy sinnes, & hath neither fellow,nor helper in his worke:but as he hath saide,so he hath done : and he hath troden alone the wine-pressie of the wrath of God.Beware therfore(dearely beloued)of such doctours,& of such doctrine,which in the question of forgiuenesse of sinnes, carrie away your fences to any man, or woorke of mans hand:for it is but subtilitie to make you blinde,that Christ shoulde not be the Prieste of your professiōn. And as it is thus in the purging of our sinnes, so in being mediatour betweene G O D and vs,to

O.iii. offer

offer vp our workes, our prayers, and vs our selues
fauldesse before his father, there is no other but hee
alone: for if all Angels would present our prayers,
yet they could not, our thoughts are so euil & our
words so vncleane, that the Angels of God can not
make them righteous in his sight.

But if Christ giue vnto vs his spirite, to minister
sighes in our hearts: and in his owne righteousnes,
in whose mouth was no deceite, will sanctifie our
prayers, which are of polluted lipps : then we haue
a free entrance vnto the throne of grace, for he hath
sanctified himselfe for vs, and whatsoeuer we aske
in his name, we shall obteine : for thus neither our
prayers are of vs, but they are of the spirite of God,
neither are they presented from vs , but from him
who is our Mediatour , and giueth them his owne
righteousnesse to make them accepted : and thus in
his holy and vnsearchable wisedome , finding a
meanes to sanctifie with his holines al that is ours,
euen vs our selues also he hath sanctified in him-
selfe, and giuen vs the righteousnes of his humani-
tie, to be righteousness vnto our fleshe, and so pre-
seth vs vnable to his father. Thus Christ
is the Priest of our profession, and in al Christiani-
tie there is no other. It greeueth me heere, to see the
subtiltie of some, who with colored words deceiue
the heartes of many that are not euill. When they
would pull this profession out of our mouth , they
speake not in plaine woordes , to bid vs denie that
Christ is our Priest, for then we would hate them:
therfore to kepe their credit, and yet to worke their
mis-

mischiefe, they stammer in their tongs, that the simple should not perceiue them, and they say, a Mediatour (which is one part of his priesthood) is of two sortes, one of redemption, and so is Christe alone: another of intercession, and so are al the Saints and Angels. Thus they stop the mouthes of ignoraunt men, & then with a harlots forehead, boast in their lies. But when you meete these Rabbines, & Apostles of their owne profession, aske of them what they meane by a Mediatour of intercession: they may as well say, an intercessour of mediation, for both are one: and it is (as ſome Logicians cal it) a meere nugation: for where there is one Mediatour bee-tweene God and man, the man Iesus Christe, it is his office to redeeme vs from sinne and to make intercession to God for vs. And they rob him of this last part of his honour, who make you beleue it is a ſeuellall thing belonging to an other: as by example we may make this more plaine. It is the office of a king to rule ouer bodie and goodes, in whiche cause God comauandeth our obedience: nowe a frowarde person that woulde denie to pay his tribute ſhall ſay, a king is of two sortes, one ouer the body, another ouer goods: my bodie I graunt to any lawfull seruice, as due to our King: but our king is not onely the King of our goodes, and I will bestowe mine otherwife. Doe you not ſee what follie is in this? because God hath ſubmitted to Kinges, two thinges, bodie and goods, therefore, to ſay, there be two sortes of Kinges? Euen ſo, God hath made a Mediatour, both to redeeme vs, and to present vs

O.y.

vnto

vnto God:and they blinde your eyes, and tel you there be two sortes of Mediatours . Surely, euен with as good reasō they might say:because a man hath bodie & soule,there be two sortes of men,one of a bodie,another of a soule:but to let such deceiuers go,let vs confesse a better faith, and acknowle-
dge that Christ is the one and whole Prieste of our professiōn.

And heete let vs not forget this that our religi-
on,our faith,our hope, is called our professiōn : so
he calleth it againe in the fourth chapter,verse.14.
Our pro-
fession.
and againe in the tenth Chapter, the confession of
our hope:wherby we learne, except wee professe
it,it is no religion, no hope,no faith.

The Prophet saith:*I haue beleuēed therefore I haue
2. Cor. 4.13 spoken:*and S. Paule maketh this common to vs al:
we haue also beleued and therfore haue we spokē:
Ro. 10.10. and saint Paul saith to the Romans: As in hart we
beleue vnto righteousnesse,so in mouth wee con-
2. Ioh. 4.15 fesse vnto saluation:and Saint John saith, whoso-
euer shall openly professe that Iesus is the sonne of
God,god dwelleth in him & he in god. And who-
soeuer he be,that for any feare of man, or for any
cause maketh it not knowē that thus he beleueth,
or wil not professe his faith,the scripture testifieth
against the thoughts of his heart , & saith plainly:
He loueth the glorie of man more then ſy glorie of
God. Let vs not be guiltie of ſo greate ſin:for this
cause ſy calling of the gentiles was ſo greatly mag-
nified,because the name of god ſhould be great frō
one end of the earth to ſy other. How do we holde
our

our peace, if we be called in this couenant: and not onely so, but what creature is there which is his dumbe nature, sheweth not out the praise of his Creator? *The heauens declare the glorie of God, and the firmament sheweth his handie worke:* howe should then man, of whome God hath beene especially mindfull, ty his tongue; so excellent a member of his bodie, and not with it speake forth the praise of God, and make the world his witnesse what faith he hath in Christ? But of this I spake before in the eleuenth lecture, and vpon the twelfth verse. Now let vs pray, &c.

The thirteenth Lecture, vpon

2.3.4.5.6. verses, to these wordes:

whose house, &c.

- 2 Who was faithfull to him that hath appointed him, even as Moses was in all his house.
- 3 For this man is counted worthy of more glorie then Moses, in as much as he which hath builded the house hath more honour then the house.
- 4 For euerie house is builded of some man, and hee that hath built all things, is God.
- 5 Now Moses verely was faithfull in all his house, as a seruant for a witnesse of the thinges which shoulde be spoken after.
- 6 But Christ is as the Sonne, ouer his owne house, &c.

I Tolle



Tolde you, the Apostle in this Chapter, beginneth a speciall discourse of the prophesie of Christ: first (as you haue heard) making an earnest exhortation for vs to hearken vnto him.

Nowe, hee goeth forwarde, and teacheth what maner of Prophet Christ is, and how we ought to account him. First, that he wasordeined of God: next, that he was faithfull in his calling, for he saith: *He was faithful to him that appointed him:* for in that the sonne of god was (as we haue hard) thus made man, this was gods appointment, to make him our prophet: and in that he was appointed of God, he is set forth with his warrant, that he did not gloriifie himselfe to be our prophet, but his father gaue him this honour by his glorious voice sounding out of the

**Christ or-
deyned of
God to be
our Pro-
phet.**

*This is my beloved sonne whome I am well pleased, heare him: and let vs take heede, not to refuse, or despise him, that is thus sent of God, and speaketh from Heauen, least we should be found to striue against God. And here, that it is saide: God appointed him: wee see the roote and fountaine of this loue, that Christ should come a saviour amōg vs. It was not onely in the person of the sonne, who gaue his life for his sheepe: but it was also in the person of the father, who so loued the wortlde, that *He gaue his onely begotten Sonne, that euery one whiche beleueyth should not perish but haue life eulasting.* So that wee know, as the work & instrument of our saluation is in Iesu Christ, God and man, who was crucified*

for

for our sinnes: so the first cause is in God the father, who according to his owne purpose and will, hath predestinated vs in Christ, beefore the foundations of the worlde were laide, that we shoulde bee vessels of honour, to set foorth the praise of his glorie, who had mercie vpon vs.

And as we must giue vnto our sauour Christ, y^e glorie of our redempcion, in the sacrifice of his bo-
die, or else we denie him to be the Sonne of God: so
we must giue vnto the father the praise of his mer-
cie that hath trely loued vs, and predestinated vs e-
ternallie vnto life, or else we denie that he is the fa-
ther of our Lord Iesu Christ: for as this is our pro-
fession, that Christ hath done the deed: so this is
our profession, that God the father hath appointed
him vnto it. And the Apostle speaketh here, that
god appointed him to be our prophet: so our sau-
our Christ euer acknowledgeth, that he was sent
of his father:

The second thing here witnessed of Christ, &
in which we are assured he is our only prophet, &
we are prouoked to hearken vnto him, is: that *He
was faithful in all the house of God*: This faithfulness is
truth & integrity in discharge of this office cōmit-
ted to him, wherein he set all his care & industrie,
that he might be found faultlesse, y^e like as hee was
sent of God to be a prophet to reueale his will: so
he did faithfully perfourme it, teaching onely the
doctrin & ordināces of his father: as in many pla-
ces Christ testifieth this faith in his doing: *My doc-
trine (saith he) is not mine, but his that sent me.* Againe, Ioh.7.16

Ioh. 8.28 I do nothing of my selfe, but as my father hath taught me; so I speake. And againe: The words that thou hast giuen me, I haue giuen them. Howe diligently then gught wee to heare such a prophet, as hath so faithfully spoken? And here wee haue all a verie good lesson taught vs in the person of Christ, to what calling so euer we be called of God, in the same let vs bee faithful: if we be preachers, faithful preachers: if we be princes, faithful princes: if we be iudges, faithful iudges: if we be treasurers, faithful treasurers: if we be merchants, faithful merchants: what soeuer we be, faithfulnesse must be our praise: for as Sanct Paul requireth of al: *He that hath an office, let him be diligent in his office.* so he giueth this as y^e praise of al diligence. *It is required of euerie dispenser, that hee bee found faithful:* and euerie vnfalhfull seruant shalbe condemned in his work, in the day that his accōpt is called for: for he y^e hath ben vnfalhfull in things of this life, which are fraile and fewe: how can he think there shal euer be committed vnto him eternall things, and infinite in number.

An ac-
compt of
our offi-
ees is to
be made
to God.

And we must here allo marke, that it is said of Christ, Hee was falhfull to him that called him: that is, to God: for vnto God wee must make our accompt for euery worke.

1.Peter.

It is true, that kinges make their vnder officers, but the offices are all of God: Kinges serue to appoint the persons in this ministerie of man: but god alone appointeth them their work which is the ministerie of his iustice, and the safety of his people, of which he also will aske an accompt, and before

before him we doe all that we doe. When Iosaphat King of Iudah appointed his iudges and officers, he giueth them this charge: *Remēber that now you execute not the iudgementes of man but of the Lord.*

2.Cro.19.6

Therefore in every office, thou bearest the image of god, & nothing must make thee break the righeteousnes of it: not thy profite, not thy pleasure, not thy kinsmā, not thy friend, not thy father, not thy king: for if thou do, thou hast sinned and thy sinne wil find thee out in the day in which shalbe saide: *Come giue account of thy stewardship.* The prince may sett thee in the seate of iustice, but the prince must not make thee peruerit iustice: he may giue thee an office, but he cannot giue thee thy *Quietus est*, for the vnfalhfulness of thine office: if magistrates and officers knew this, they would not so ambitiously sue, as they do, & when they had obteined they would be more faithful thē they are: but this is a desperate disease, & for me let it grow till it be rotteness in their bones: I speake not in hope of any amendment, but I beare witnes of their sinne against the day of vengeāce. Further I say nothing, they haue made their gaine their god, & with the idol to which they are ioyned, let them alone. In this matter of falhfulness, which we haue in hand, let vs learne this: y as it is necessarie in all, so it is especially necessarie in y minister. And to the end that we may all learne what is the falhfulness of a minister, let vs see what was in Christe, whose faith is the example for all to followe,

It foloweth: He was faithful as Moses in al his house:
What

The faith
fulnesse of
a true mi-
nister.

What was the faithfulnes commended in Moses? That he did in euerie point, according to y which God had commaunded, and pretermitted no-thing of all that the Lorde had saide. This was then the faithfulnesse of Christe, to doe nothing but at the will of his father: and this Sainet Iohn witnesseth expreſſly in many places, that Christe did and saide all things, according to the worde & will of his Father.

And thus Sainet Paule, when he would shewe the faithfulnesse of him ſelue and his fellowes, hee ſaith: He maketh no merchandise of the word of God nor mingleth it, as vinteners doe their wine, but ſpeaketh as from god himſelf. And in another place, he ſaith: He doth not mingle deceipt with y word of God. Now, the worde it ſelue is called by Saint Peter, the milke that is without all deceipt, ſhewing, whatſoever is else of man, it is falſhod, & no ſweet nouriſhment of life in it: therfore he that is faithfull, ſpeaketh onely the words of Christ, as S. Paul ſaith, in cleare and manifest declaration of trueth. And expreſſely in plaine woordes this is taught vs by Paule, the firſt Epiftle to the Thella-lonians, ſaying: Our exhortation was not by craf-tineſſe, nor by deceipt, nor by vncleanesse: but as God allowed of vs to cōmit his gospel vnto vs, ſo we ſpake: not as ſtudying to please men, but to please god, who tryeth our hearts: neither ever did we either flatter you (as you knowe) nor ſouȝt ſubtile meaneſ to winne ought vnto our ſelues (as god is our witnes.) Here is the iimage of this faith ful mi

minister, like vnto Christe, one that preacheth nothing but the worde of God, nor for any cause but for Gods glorie. How many ministers know this, the Lorde alone can tell : but howe fewe follow it all we this day are witnesſes. And I may almoste say heere, as I sayde afore of officers : I speake not for any hope I see of amends : for I assure you, it is almost with vs in the ministerie as it was in Eſaies time with the people of Israel: *The whole head is sick
and the whole heart is heauie, from the sole of the foote, to
the crown of the head, there is nothing whole therein, but
wounds and swellings and sores full of corruption:* from þ priests of the highest chaires, to þ beggetly curates of the countrie, a generall neglect, is of this faithfull reaſhing of Gods people.

Eſai. 1.6.

The other & gratest part of vnaſthfulneſſe, is, when we corrupt and defile the word of God committed vnto vs, to mingle it with our own deuices, & bring it into ſmall account, that we might magnifie our own traditiōs: this vnaſthfulneſſe we pray day and night, that the Lord woulde keepe it from vs, and we exhort you, in the name of the Lorde, receiue the word ingraffed in you, which can ſauie your ſoules, and receiue the immortall ſeale which is the word of þ liuiug God by which you may be regeneratē, & where in you haue þ power of God to ſaluation, through a pure faith: and haue no truſt in man, for euerie man is a lier. This faithfullneſſe, by the grace of God, we bring vnto you, and beſeeche you to abide vpon the foundation of the Apostles and prophets: but of this faith, what one iot or title

Iere. 1.27

1. Pet. 1.23

Rom. 1.16. is left vnto our aduersaries? Zimrie was as faithfull
 Ephc. 2.20. vnto Elahor, or Hazaell to Benhadad, as they haue
 I.Re.16.10. bene faithfull to the Lord Iesu, in this behalfe; for
 what is it else but to be guiltie of y^e death of Christ,
 to pollute as they haue done, his testament, whiche
 was confirmed in his bloud? what is it but to bring
 him downe againe from heauen, or to raise him vp
 againe from the deade, to take away from vs the
 word of faith printed in our heartes, by the preach-
 ing of his Gospell, and to sende vs to Rome to in-
 quire of our religion? Surely (dearly beloued) I tell
 Deu. 30.12. you true, and yet not I but Paule, nor Paule but
 Rom. 10.6. Christ, y^e be that sendeth vs beyond y^e seas, to learne
 our faith, when we haue the word of God at home
 he is an vnfaithfull creature, adultering the woordes
 of God, and as one that woulde pull Christ againe
 downe from heauen: and all the Decrees, and De-
 cretalles, & Constitutions of the church of Rome,
 which they haue ioyned to Gods word, & tel you
 you must needes beleue them, they are the verie
 fornications of the whore of Babylon, and haue no
 thing but filthinesse in them: and if any doubt of it,
 let him consider what hath been said. This was the
 faithfulness of our Sauiour Christ, to speake onely
 the woordes whiche his father had commaunded
 him to speak. This was the faithfulness of Christs
 Apostles, to preach only what our Sauiour Christ
 had taught them. This is our faithfulness, to beleue
 according to the preaching of the Apostles, and to
 be built vpon their foundation: not the Pope, who
 hath exalted him selfe, & cōmeth with his dispen-
 sations

sations against God the Father, against his Sonne Christ, against his Apostles, and maketh Lawes of his owne, what a periured and faithlesse creature is he? And thus farre of the ministers faithfulness.

Nowe, more touching this comparison here made between Christ and Moses, there is no doubt but y^e Apostle vseth it the more to ioyne the Hebrues unto Christ: for howe they accompted of Moses he knewe well, and what soever was spoken of him, they did willingly apply themselues to marke it, & learne it, & his praise did winne their affections, to be more equally bent to learne Christ. Taking this occasio, he beginneth his comparison, making this as common both to Christ & Moses: that either of them ruled in the house of God, and either of them was faithful in his charge: but yet so, as Christ was much more honourable, & therefore to be of vs acknowledged our onely Prophet. The place here alledged that Moses was faithful, is written in the 12. of Numbers, where G O D giueth him this testimonie, and therefore maketh it a warrant, that God had chosen him aboue al other Prophets, to whom he would more clearly and fully reueale his will: and therefore, none in all the children of Israell, nor Aaron, nor Myriam, nor any to presume against him.

A notable place and very fit for the Apostles purpose: for directly it teacheth, that likewise Christ, who of all other was moste faithful, was also most glorified of his Father, to be a prophet aboue al prophets: & where he saith, That *Moses was faithful in al*

his house: that is, in all the people of Israell, whiche was his Church, called in the Scripture many times The house of G O D, to shewe in howe nighe a bound God had taken them: & that he addeth (*All*) it sheweth, that to euery one, Moses was ordeined of God a Prophet to reueale all the will of God, neither any part of it was concealed from him that he knewe it not, neither kept secret by him that he woulde not declare it, but faithfull in all his house, whome in al things euery one should followe: and in this he was an image of Christ to come, who in y^e house of God should be absolutely faithfull aboue al other y^e euer were before or after. Here we haue

Christe is
perfect in
his worke
of the
Churche,
and we
can not
adde any
thing to
better it.

Eph. 5. 17.

two especial things to learne. Christ was faithful in al his house: if in al his house, then is there no peece of the house of god which Christ hath not built vp vnto perfection: for if any little part or parcel of it, be leaft by Christe imperfect, then in it he was not faithfull, to finishe the woorke that God had giuen him. Our Sauiour Christ the^e if we wil receiue him with all his praise, and giue him the glorie of all his work, we must cōfesse he hath built a perfect house and made full all the holinesse of his Sainctes, that they might be washed from all vncleannessle, and at y^e last be presented by him, vnto his fater a glorious church, not hauing spot, or wrinkle, or any like: for he is faithfull in all the house of God: our faith, our hope, our loue, our wisedome, our woorschipping of God, our ordre, our gouernmēt, Christ hath taught vs all, and he is vnto vs all, and him alone we must set to leade vs in all our wayes. If we shoulde

shoulde attribute vnto him the greate and highest mysteries, our predestination, our redemption, our iustification, our sanctification, &c. and say, in such hard points he hath instructed vs, but other thinges he hath left to be done by man: what were this but to say, Christe was faythfull in building the stately roomes of his Fathers house, to make the parlour, or hall, or greate chamber, but nothing else: so, manifestly robbing Christe of his glorie, that he was not faithfull in his house? And howe are we blinded, if we do beleue it: he that abased himselfe so lowe, that he refused not the shame and curse of þ crosse, what meane we to thinke, he did not abase him selfe to be with vs in our owne likenesse, and reueale vnto vs & teach vs all the wil of God, what soeuer we ought to know or doe? Let them go, the selues alone, and let not vs walke in their counsell, who dare require more then Christ hath taught, or to presume to speake more then they haue learned of him: which is, to make him vnfaythfull in some part of the house.

Another thing in this, is to be marked: if Christ wer faythful in al his house, then are they no part of this house, whiche are not built vp by him: he hath not onely made all perfect, but he hath also done it alone, and not only he buildeth the house, but they alone are þ house who are built by him: so that we if we wil be this house, we must know and feele his workmanship in vs: and who soeuer knoweth him not, he hath no place in the house of God: for the faythfulness of Christ is in euerie part of it, whiche

faithfulnes, if it haue not wrought in vs, we belong not vnto it. And thus farre of this comparison with Moses, in which first the Apostle giueth them both their praise, that they were faithful in all the house of God.

Now, least the comparison should seeme equall, or Moses shoulde be accounted as great as Christ: euен as before he hath giuen Moses his due praise, to testisie how he honoured so great a Prophete of God : so nowe he sheweth the greate excellencie of Christe aboue Moses , that the Iewes may also learne to honour their Messias, as it becommeth them.

It followeth: Now, this man is counted worthie of more glorie then Moses, euен as much as he whiche buil-deth the house , hath more honour then the house : for euerie house is builed of some man, but he that hath built all thinges, is God.

Here, i in one especiall point the Apostle reserueth vnto Christe a singular honour aboue all other, and aboue Moses : that is , that Moses was so faithfull a ruler of the house of God , that yet hee was himselfe a part of it: But Christ is so a ruler of it, that he hath also built it himselfe. Now then, seeing the woorkeman is more honourable then the house, and euerie part of it, Christ is so much more honourable then Moses.

This reason, we see, is taken of the similitude of a house, a thing vsuall in our life, and vnderstood of all : and seeing it pleaseth God, to teache vs wisedome by so base similitudes, we are so much more excu-

excuseless if we will not learne.

Will you see the difference betweene Christe and Moses? Looke vpon a house, & him that made it. When you see a faire house, who hath the praise? The stone and timber, and other matter: or else the workeman that built them vp together? So is it with Christ and Moses: Moses was faithfull, it is true: and so is the stone and timber good, and sound, & verie apt to abide the hewing, til you can frame it together. But what is this to compare it with the woorkeman? Be it neuer so good, it is a lump without fashion, and neuer will haue beautie in it, except the workeman set to his hand: euen so Moses, because he is fleshe and bloud, which nature our Sauiour Christe hath sanctified to be a vessell of the grace of God, he was an apt matter to bee made euen a beautifull portion of this house: but what is this to Christ, without whome Moses had perished in his owne corruption, and his nature had bene lost, no peece of it to come into the house of God?

Seeing then Moses is a part of þ house, and Christ is the builder, who hath set it vp: Moses may haue the praise, that he was set in an honourable place: but the prayse is not his owne, but the workmans that set him in: if we make a comparison betweene them.

In this similitude of the Apostle, that it might be a full perswasion to the Iewes, they must knowe certeinly, both that Moses is but a part of the house and that Christ is the builder of it.

The first is a thing without controuersie , that Moses was a part of the house : for howe was he else one of Gods Saints? or what comfort could he haue had of all the promises made to Israell : if his owne portion had not bene in them, by being one of Israel?

The other,that Christ hath built this house, the A-stle proueth it thus . It must needes be, that euerie house must be built of some bodie, & therefore the house of Israell, in which Moses was so faythfull, was also built of some man:it grewe not alone,no more then timber & stones can ioyne together a-lone to make a house: who was it thē hath built it? or who made it? who ? but euē hee that made all things, and that is God himselfe: if then, as we haue taught, Christ be God & the wisdome of his father by whome all thinges were made,in heauen and in earth : and if he hath taken our nature , that in one person God and man , he might be a faithfull ruler in this house of god:then he ruleth as the builder,as the maker,so much more glorious then al other,as the builder of the house is more glorious then the house it selfe : this is the plaine meaning of the A-postle in these thirde & fourth verses. Now if it be here obiected : Onely God is the builder, therefore Christ being man, is also a part of the house : We graunt it,he is a part,because he is as one of vs,hath part with vs, and we with him, he our head, and we his bodie : but as he is a part, as he is man : so he is ſt builder,as he is God:& therefore taking mans na-ture into the person of the Deitie,to gloriſie it with his

his owne glorie, he in this person God and man, is now also the builder of the house: and therefore, all other must giue him the preeminence of honour. If it be againe obieeted, that Moses was also a builder as S. Paul calleth him selte a builder & a wise builder, it is true, that this name is giuen them, but only improperly, as vnto the instruments by which god buildeth: for other wise Paule may plant & Apollo may water: but there is no growing into ſtate house of God, except Christ, who is God him ſelte, giue increase: for he is onely the effectuall builder. He (as the prophet Dauid faith) euē the moft high, hath ſtablifhed her: & by him al the bodie being coupled Psal. 87.5. & knit together by euerie ioynt for furniture there- Eph. 4. of receiueth the increase of a perfect bodie; and is made a glorious house of God.

It followeth now in the fift verfe. *And Moses was faithfull in all his house as a ſeruant for the testimonie of the things which ſhould be ſpoken, but Christ as the ſonne is ruler of his house.*

Here is an other difference in which our ſauiuour Christ farre exceedeth Moses, and that is: that Moses was in the house of God as a ſeruant, but Christ as the ſonne. Nowe howe muche more honour the ſonne hath in his fathers house, then hee that is a ſeruaunt, ſo farre Christ is aboue Moses, and aboue all.

And in this, the Apostle needed not vſe many wordes: for the trueth in all was cleare, that Moses was a ſeruant: all confessed, & God calleth him oft his ſeruant Moses. And that Christ was the ſonne,

no man doubted, and the Scripture giueth him plainly the title of the sonne of God.

This was vnto the Iewes a verie plaine, and a verie strong perswasion: for though they had beene alienated from this Sonne of Dauid, whom the apostle preacheth vnto thē, neuer so much: yet they must needes confess, Moses was but a seruaunt, the Messias must be the sonne: therfore he to rule in the house for euer, and Moses to give him place.

So now, this high honour of the Sonne of God, being giuen to this Christ crucified among them, they could not be offended at the wordes, but were wisely to consider, whether this was he they looked for or no: which by triall and searching of the Scriptures, when they shoulde finde true, then Christ should haue the glorie of our redempcion, which thing the Apostle nowe so carefully goeth about.

Here, we haue al taught vs a lesson of good humilitie, and howe to knowe our selues, and what place we haue in the church of God. Who is there among vs, dare aduaunce him selfe aboue Moses?

2. Cor. 4.5 yet Moses was but a seruant. Whiche of vs is so great as an Apostle? Yet Paule saith, We confess our selues to be seruaunts of the Church.

To the ende there shoulde bee no mo maisters but Christ, it was necessarie all other shoulde bee seruaunts: and to the ende hee might be Lorde alone, so God ordeined it, that all his ministers shoulde bee fellowes: so they are all fellowe seruantes that are appointed of God, for the ordering of

The minis-
ters are
fellowes,
& Christ
is onely
our mai-

of his house.

Moses, in singleness of heart, was, and was called a seruaunt: Paule a seruaunt: Peter a seruaunt: all seruaunts for the woorke of the ministerie, to builde vp the bodie of the sainetes of God: this is Gods ordinance from þ beginning. But of late, one is risen vp, a beast full of hipocrisie, more lowely in name then any Apostle, or Prophet, and calleth him selfe a seruaunt of seruantes: but as proude in spirit as the whoore of Babylon, which maketh her selfe Ladie ouer Kinges and Emperours.

And this deceiuier hath thus, as wee see, profphaned the Lordes Sanctuarie, and exercised tyrrannie in his Churche: hee hath driuen out the seruants which laboured in paine and lowlinesse to gather together, by preaching, all the people of God, and hath set maisters in their steede, after his owne likenesse, who too too long haue now kept the church of Christ in bondage, and ceasle not to striue to keepe it in bondage still.

And therefore wee ought the more earnestly to praye, that God woulde giue vnto the nource-fathers, and nources of his Churche, that is, to Kinges and princes, wisedome to see it: and then we should haue hope, that they shoulde also find grace to amende it. But let vs returne to the Apostle.

When hee hath thus shewed that Moses was but a seruaunt, he telleth after, wherein his seruice was, and what was his faithfulness in it.

It followeth: *For a testimonie of the things which should after be spoken.* For this purpose, Moses was a seruaunt, and in the perfourmaunce of this duetie, Moses was faithfull: hee was a seruaunt, to beare witnesse vnto the people of all the woordes which God shoulde speake vnto them, that is, a seruaunt faithfully declaring all the lawe of God: for these woordes, *The thinges whiche shoulde after bee spoken:* though they bee truely vnderstoode of the Gospell of Christ, because in the figures of the lawe, it was shadowed: and Moses also himselfe did beare witnesse of Christ: yet because "here is comparison made betweene Christ and Moses, distinctly speaking of both their callinges: therefore I rather take these words of the Apostle here, only to be spoken of the law giuen by Moses: so, Moses was a seruant to beare witnesse of al the thinges which should be spoken of the Lorde. Here is the full office and whole authoritie of a true seruant, faithfully to do his maisters message.

And Moses, the most renoumed of al Prophetes and greatest among the people of Israel, what was he? A seruant, to declare vnto the people al that the Lorde had spoken. Who is he now will presume aboue Moses, to speake of his owne head, ordinances, and lawes which the lord hath not made? who wil establish decrees of his own in ſy house of god? Whosoeuer he be, he ſhal carrie his iudgement: he is not a seruaunt, as Moses was: because he beareth not witnesſe only to the words that god hath ſpoken: but he exalteth him ſelſe to be a maister, and hath

hath a mouth that speaketh proude things,because he presumeth in the house of god,to giue lawes & orders of his own:for if he were a seruāt,he would do the worke of a seruant, and beare witnesse what his maister had said.

And here by this place.we may well expounde it that the Apostle Paule,James,Peter, write them selues y seruants of Iesu Christ. The word it selfe is manifest proofe , they speake nothing but the words of Christ,no decree,no constitution,no order was of their owne,they were but seruants:but all was of the lord Iesu Christ,who was their on-ly maister : and as their name giueth this testimo-nie vnto thē,so Paul openly affirmeth it in plaine words before king Agrippa,that euē to that day, he neuer witnessed any thing,neither to great nor little but onely that which Moses before, & all the prophets had said,shoulde come to passe. Then let not y papists here after say,whē we speak against al their vaine deuises,y they are traditiōs left by y Apostles:for as they haue not the Apostles places, but in stead of seruauntes are made Lords:so they hold no whit of y apostles doctrin:or if they will st̄ll avouch it, that the apostles haue deliuered all such thinges as they teach, then they must shewe where Moses or the prophets haue foretold it: for the Apostles were seruants to beare witnesse only of such things,as God had spoken by his seruants before them,that is, by Moses and the Prophetes, without whose warrant whatsoeuer cōmeth, we may boldly say,we vtterly refuse it.

Acte.26.22

Rom.12

It

It foloweth: *But Christ as the sonne is ouer the house.*
 In this name (*Sonne*) he doeth not onely giue preminence to rule in the house, but a perpetuity to dwel in þ house, & to reign (as the scripture saith) in the house of Iacob for euer: So that, being the sonne of god, who is heir of al things, he ruleth in this house as Lord & gouernour, whose cōmaundement alone doeth stand. And againe, being the Sonne of god, eternallie begotten of his father, he euer did and shall do to the ende, rule and haue the souereignty in this house: and who so cuer he be, in this house, shal presume against þ sonne, as a rebellious seruant, he shalbe cast out of þ house, and an other shal haue his roome. Therfore cuen as before þ apostle made his exhortatiō, þ they woulde consider this apostle & high priest of their profession , cuen so let vs and humble our selues vnder this high lord in the house of God: let vs obey his voice & (as Salomon saith) be more redie to heare then to offer the sacrifice of fooles: & let vs bee all faithfull in our calling, þ before him we may haue a good accompt: especially the minister, þ he will be a faithfull seruant, keeping his fellowship in the church of god, and bearing witnesse of all that the Lord hath spoken. And nowe let vs pray &c.

¶ *The fourteenth Lecture, upon
the residue of the sixt verse.*

- 6 *But Christ is as the sonne, ouer his owne house, whose house we are, if n ee hold fast that confidence and that reioycing of that hope unto the end.*

As



S the Apostle hath generally before exhorted the to hearken vnto Christ, the high Priest & Apostle of our profession, shewing the necessitie of our so doing, because of the excellēcie of Christ aboue al other, who were sent of God vnto vs: yea, aboue Moses himselfe: so now more particularly, he applieth this vnto them, & sheweth that by necessity of their condition & calling, they are bound especially to this duetie: because they, euen they them-selues are this house of God, whereof he speaketh, of which Christ is the builder, and in whiche hec ruleth aboue all: so that they may bee sure it was all one to denie Christ to be their onely Prophete, and to denie them selues to be the house of God. To this our purpose are these first wordes: *Whose house we be.*

Another purpose of this speach, is, for their better instru&tio in the truth of the gospel of Christ: that they should not, as their fathers did hold their faith toward God with respect of the Temple, the commonly called the house of God: nor with any religion of al the ceremonies vsed in it: for al these thinges had an ende. God was nowe gone out of the sanctuarie and dwelt no more betweene the Cherubimes, but had made him a newe tabernacle to dwelll in, whiche was the bodie of man: which tabernacle onely wee must haue care of, to keepe it pure from the concupiscence of the fleshe, and to keepe it holie from the yaine inuentiones of our heart, and then the Lorde should

he had chose, to make them an habitation for him selfe, and a tabernacle of his glorie.

To this end also the Apostle saith, *Whose house we are*: this wee must learne in all like places of scripture, where we are called by like name. Saint

^{1. Cor. 3.16} Paule saith: *Doe you not knowe that you are the temple*

^{1. Cor. 6.16} *of God, and that the spirit of God dwelleth in you?* And

^{1. Cor. 6.16} againe: *Do you not knowe, that your bodie is the temple*

^{1. Cor. 6.16} *of the holy ghost which is in you, and whiche you haue of*

God? And againe, you are the temple of the living God,

^{2. Cor. 6.16} *as god hath said: I will dwell in them, and I will walke in*

them, and they shalbe my people, and I wil bee their God.

^{Ephe. 2. 19} And againe: *We be no more straungers and forreiners,*

but fellowe citizens with the Saints, and of the familie

of God. In these and all such places, we be taught, y

the temple which was once the house of God, is now

now taken away: and all the religion of the tem-

ple, which was once the seruice of God, is now fi-

nished and hath his end: from henceforth, there is

neither circumcision nor vncircumcision, neither

Iewe nor Gentile, but Christ is all in all: the pure

and chast bodie is his holy tabernacle, and spirite

and truth is his heauenly worship: thus much di-

rectly the Apostle teacheth them in these wordes:

whose house be we: and therefore called the house of

God, because his holy spirite dwelleth in vs, as ap-

peareth in all the places beefore alledged out of

Paule.

It foloweth now: *If we holde fast the confidence &*

rejoycing of our hope unto the ende: these words he ad-

deth, to teach the manifestly to know themselues,

whe-

whither they be this house or no: for if they be, they doe hold and shall hold, the reioycing of their hope constantlie and faithfully vnto the ende. These wordes (dearelie beloued) let vs marke them well, and learne them euerie iot and tittle, with a wise hart, for they conteine a blessed instructiō, & most necessarie for our time. There is not this day any other thing, that holdeth backe a great number from the gospel of Christ, but only the ignorance of this one sentece: for what say al our aduersaries against vs, but onely this? Shall we leauie the Catholique Church, to beleue a few new sproung vp? Shal we leauie the Church, & follow Luther or Zuinglius? The church hath beleeuued as we beleue, y^e Church hath taught as we teach, & in the church we abide: thus, vnder the name of the church, the churche, the world is mocked, & as Paul saith, the hearts of manie men whiche are not euill are seduced, so that though they haue nothing to blame in vs, yet they dare not come vnto vs, least they should forsake the brotherhod in the Church of Christ. This generall plague is easily cured, & al the euill of it is soone remedied, if we can but hold our peace, and heare the Apostle speake for vs all. This same very question is here handled: the Iewes were now afffeard to receiue Christ, they thought him a new doctour, they had Moses, the temple, y^e ceremonies, thinges ful of excellent glorie: and they were sure the church was heere, and these things were in the church, to leauie them all soudeny, and cleave to Christ alone, were to leauie the Church, & follow new doctrine. The

Apostle to stop this offence, he setteth downe first this plaine doctrin without question, or controuersie, that the church of god, or (to vse his own word) the house of God, is not any building of woode or stones, nor any citie, or any materiall Temple, but man is y house of God. Here first we learne one necessarie lesson. Wilt thou know the house of God that is, his Church? Looke not at Ierusalem, nor at Mount Sion: for neither the Citie, nor the Temple in it, are nowe the house in whiche God dwelleth.

If thou doubtest, know it for a trueth, that Ierusalē long since is troden downe of the Gentiles: the Turke and Infidels haue defiled all the stones of it, & for y temple, there are many hundred yeres, since the vncircumcised haue entred into it, and the abomination of desolatiou hath stooode in the holie place, that it might be fulfilled that was spoken by the Prophet Daniel.

This therefore learne for a trueth: The Church of God is not in any materiall Temple, nor it is not knownen by any Citie or Countrie. Ierusalem, that for this cause, once was the glorie of the worlde, and the beautie of the whole earth, hath no more this dignitie: neither shall it be given to any place for euer: but to finde the Church of God, seeke in the heart of man: for the Apostles haue all spoken plainly: *We are his house.* Now, let Rome goe and boast her selfe, and pronounce her proude degrees, that in her palaces the Churche of Christe doeth dwell: let all her louers striue for her prayses

pryses, that shee is our mother: her wee must serue, vpon her we must wayte, shee cannot erre: against all these children of pride, wee dare set our selues.

The house of God is neither in Rome, nor in the the Capitol of Rome, no more then it is in Aegypt, or the high pinacled Churches in Aegypt: but in euery nation & in euerie countrie, the men that feare God, and worke righteousnesse, they are the church, and the house in which God doth dwel.

And as the Lord hath done to Ierusalem, and to the ruines therof, that the place should not boast of the Oracles of God: so God hath done to Rome, to the idols thereot, that their boasting shoulde be in vaine of the churchof God: for what was Rome, euen from her birth, but a Citie builte in parricide, then strengthened with robberie, and made a sanctuarie for murderers of all nations? What was it after, but a slaughter-house of the martyrs of God? And what is it in oures and our fathers dayes, but the Queene of Pride, y^e nurse of idolatries, the mother of whoredomes, the sinke of iniquitie, out of which sorceries, witchcrafts, poisonings, adulteries, rebellions, and bloudie warres, haue ouerflowed the whole earth.

I lye not on them (dearely beloued) neither they them selues can accuse mee, if any of them heare what I say.

A thousande testimonies I haue of this, out of their owne stories, and ten thousand riming verses haue bene made agaist them for their greate ini-

Citatur.

Ca al test.

vet. 10. 535.

Q.ii. quitic:

Benjamin Browne his booke
quitie: by example of one, learne the residue.

A hundred and fourtie yeares past, one sayth of Rome, and of the Pope thus:

Ima tenet Jupiter, cœlum habet Pluto:

Et accedit dignitas animali bruto:

Tanquam gemma stercoi aut pictura luto.

We haue bough't GOD into Hell, and the diuel into heauen, dignitie is now added to a brute beast, as a pearle to a doung hil, or a faire picture to a peece of dyrt. Euen such as these are, and no better, a thousande testimonies are of the Church of Rome, all which, if we coulde not beleue, yet let vs beleue our owne eyes: we haue seene his wicked dispensations, the brother to marrie his brothers wife, & the sister to marrie her sisters husbande, the vncle to marrie his neece, and the nephue to marrie his aunt. We haue seene his bulles to make the subiects rebel against their princes: we haue seene his stues in open & knowne places. The Turke hath no more defiled Hierusalem, then the Pope hath defiled Rome: and all the altars of Mahomet are not so vnclean, as the popes reuerend altars, whiche serue for Sodomites: and as the Popes honourable churches, in which we nourishe vp amorous bodies. *Nulla hic arcana reuelo, Mantua* faith: *I speak no secrets, the world knoweth this wel enough.* And yet, if they wil boast, The Church of Rome, the Churche of Rome, shall we still beleue them? or shal we rather beleue the Apostle: that *þ* church of God is not neither Rome, nor not Rome: but in Rome and out of Rome, the men that feare God are the Church of Christe.

And

And let this be our first lesson, here taught vs by the apostle, The church of God is not found by places and countries : it is but a foolishe thing to say, Here is Christ, or ther is Christ, he is in the desert, or he is in the towne : but as where the carcase is, there are the Eagles: so where are men that beleeue in Christ, there is his Church. This is the Apostles meaning, when he saith: *Whose house are we.*

Now as we haue learned to seeke the Church, not in places, but in the hearts of men, so in y^e words following the men are also described, that by their mark we may know them from other men of the world, which are not of y^e house of God, but an assemblie of y^e wicked. It followeth: *If we hold stedfast the confidence and reioycing of our hope, vntill the end.*

Here the Apostle setteth downe three especiall marks and properties, by whiche the Churche and children of God are knowne : the first is the ioy of their hope, the seconde the assurance of it, the third the constancie and perseuerance vnto the end. The ioy of our hope is, a present feeling of immortallitie and the glorie of God, whiche the holie Ghoste kindleth in our hearts, & filleth vs with al heauenly gladnes , according to the promises preached in the word of trueth, which is his Gospel.

And let vs not thinke, but that God hath done thus with vs, whom he hath chosen to eternal life. He hath prepared our hearts to know and feele his vnspakable gift, which he gath giuen vs: for if we should bestowe any gifte vppon men, we are not so vnwise to giue a precious thing vnto him y^e knows.

not what it is:we would not giue him a diamond,
that would thinke it to be a peece of glasse : nor we
would not giue him a pearle,that woulde thinke it
to be a graine of salt,for so we should leese both our
our labour and our thanks. And shal we thinke the
Lord will so bestow his heauenly blessings? wil he
giue his gifts to those that know them not,who can
not giue him again the praise of his goodnes? n.o,he
will never do it, but as Peter saith, he hath taken vs
^{2.Pet.2.9.} for his owne people, to the ende we shoulde shewe
forth his vertues,that hath called vs out of darknes
into his meruellous light:and therefore, if we be in
the couenant of his grace, appointed to the inheri-
taunce of his glorie,it is impossible we shoulde not
feele the comfort of it, and know the hight & brea-
dthe of his great mercie and grace. If there be a bar-
ren and fruteles man, that knoweth nothing of all
this,in whose cares the sounde of the name of God
hath neither feare nor reuerence, & in whose heart
his knowledge hath neither ioy nor gladnes, he is
yet a straunger from the church of god, and cannot
challenge any parte or fellowship of the Gospell of
Christe : for while he can feele no greater pleasure
then of bodily delite,his eie to see,his eare to heare,
his mouth to taste,his skin to touch,why is not the
oxe as good as he:for these things are vnto the oxe
as wel as vnto him? or if honour,riches,authoritie,
credit,fauour, be the thinges he loue moste, and in
which he hath greatest comfort: what is he better
then the paganes & infidels that were before him,
in whome this desire was as much, and this delight
much

much more abounding then vnto vs: for we,in respect of them are beggerlie tenants: and they in respect of vs were monarches of the whole worlde. If these thinges could make the house of God : the house of god were among the beastes of the fiede, or among sauage people worse then beastes,whose desires,if they be our desires ,and their delightes,if they be our delights,we shalbe of them, and they of vs: but the house of God shalbe of neither of both: for in the house of God is this hope y^e we speake of:a feeling (I say) of Gods glorie,in whiche wee haue pleasure more then in all the world. Let vs take an example of Paule in stede of manie, he protesteth thus: I account all the world to be losse vnto mee: yea, I account it but as doung ,to the ende I may winne Christe:haue thou this heart, and thou haste peace, and thou haste sealed it, that thou art of the house of God : and this is it that the Apostle teacheth vs here in these wordes: if we holde this reioycing of our hope stedfast vnto the end.

Another thing here to bee learned, if we will knowe our selues to be this house and Churche of God, is, that as we hold this hope, so we must hold it stedfast, and without wauering,vnto the end: for so the Apostle sayth : We must haue stedfast assurance of our hope: he calleth it in the sixt Chaper, *A full persuasion of hope*, Sainet Paule calleth it, *His intentine hope*. a hope, in which he shall neuer be frustate. So that this assurance, and ful persuasion, is in a true and liuing hope , and it casteth out mistruste and wauering, euен as fayth doth: for faith & hope

Phil. 3. 23.

Gal. 6. 11.
Phil. 1. 20.

Q. iiii. can.

cannot be separate, neither in nature nor propertie: but if you haue fayth, you haue hope: and as your faith is, so is your hope: a sure faith, a liuely hope: a waueting fayth, a blind hope: for our faith is a persuasiō of ȳ loue of God in Christ, & our hope is an apprehēsiō of ȳ glory which by ȳ loue is giuē to vs.

It can not be that we should know the loue and grace of god, which is our faith, but we must know the fruit of his loue, that is, his glory, & eternal life, which is our hope: if therfore we be sure, God doth loue vs in Iesu Christe, wee are also sure that God will glorifie vs through Iesu Christe: and as our fayth reioyceth in Gods fauour, so our hope reioyceth in Gods glorie: and as our faith is sure that no thing shall seperate the loue of God from vs, so our hope longeth after the incorruptible inheritaunce whiche we feele and knowe is laide vp in heauen. So this constancie and boldnes of our hope, without wauering, laid vp in our breasts, and crying still within vs, *Come Lord Iesus*, this hope is our warrant we be the house of God. And all this I speake more plainly & in mo words, because there are so many which either cannot or will not vnderstande it: for they conceiue no other thing when we speake of hope, but a desire to haue a thing wheroft we doubt, & if we aske of them whether they be sure to be sauued through Christ, they wil answer they can haue no assurāce, for thē how could they hope? thus they make them a hope of their own, a new hope which the Church of God knoweth not, a doubtful desire of a thing they wish, in steede of present feelinge
of

of the thing they long for . But let vs be wise hearted, and know before the Lord(as the Apostle here plainly teacheth vs) that we be the house of god, if wee holde the reioycing of our hope stedfast , and sure vnto the ende : and if there be an other people which haue cast their hope from them, and taken in stead of it a new fancie, worldly minded me, which bring out worldly speech to measure the trueth of God,because in worldly things,we say we hope of that which we can not surely tell whether we shall haue or no : therefore to make also the hope of salvation,a desire in vs, wherof we are vncertein:if (I say) there be any such people , let them boast they are the church yet we know they are not y church, but an absurde people : for let them aunswere mee but this one question. I aske of them whether they be sure they be the church of God or no? if they be not,sure they be blind leaders of the blind:and shall we follow them who know not whether they go? If they be sure, doe they thinke the Church of god can perish? if it cannot, the hope of it is sure, and no man can come into it, but he must haue his portion in this assurance of hope. And all this I speak not as though Gods children are euerie one and alwayes in this assurance: for sometime their faith is weak, and their hope is shadowed, that they might humble them selues vnder the hand of God, till they do acknowledge their owne vnworthines: & hunger and thirst after the righteousnes of Chrst: but in all their weakenesse,they will confess their sinne, and say,they ought more assuredly to hold their hope:

onely this I say, and this the apostle saith, this is the doctrine of the house of God, that they ought to hold the reioycing of their hope stedfast and sure vnto the ende: and this doctrine, that our hope is doubtfull, and can not haue any assuraunce of the thing we hope for, this (I say) is not the doctrine of Christ, nor of the house y^e he hath built, but of some other, an Idols house, & house of idolaters, y^e either know not whether their God be faithful & iust, or but a deceiuier: or whether thē selues should beleue his promises, or rather mistrust them. And thus far of the church as here the Apostle hath described it.

Now, the third thing which we must here marke for our instruction, is perseuerance: for so he saith: *We must holde our reioycing continuall vnto the ende.* A most necessarie thing, & such as without which all our labour is lost: but a thing hard to attaine vnto, & full of difficultie: know it by the experience of it: for scarce one of a great many doth growe vp into seruencie of zeale, and so continueth vnto the end. And therefore the more daunger is vnto vs in this behalfe, the more watchful we must be to auoid the the peril. Let vs first know it, & persuade our selues in it there is no pleasing of god, but in this perseuerance vnto the end: for euен as the prophet saith, so we shal find it true: if the righteous man of an hundred yere old shall forsake his righteousness, y^e lorde will also forget al y^e the righteousness that he hath done: & a most iust cause why our sinnes should be imputed, if at any time we should faint & fal away: for he y^e can measure his obedience to god by dayes and

and yeres, and accompteth times how long he will walk before the lord, he is not worthy to be reckoned among his seruants, nor to be one of gods children: for god is not as men are, nor his rewards are as þ rewards of princes: he measureth not his gifts by such skant accomptes of yeares, & moneths, & times past, as though at last he could bee enuious at our prosperitie, but hee filleth his hande with blessing, & his loue with immortalitie, neither is there any end of his mercy: and if we shall come to such cold reckoning, to score vp our yeares and number our doings, like prétices or hired mē, let vs go serue some god þ againe scoreth vp his benefits, & with an euil eye looketh vpon his louers: let vs worship with the papists al their abhominations: Saint Cornelis, who can only keepe vs from the falling sicknes: S. Apolline, who wil helpe vs of the toothache: or some other gods of the mounteines, or Gods of the vallies: if thou haue such a God, that can doe so little good, make thy bargine thereafter, and serue him, by times & moments. But if thou serue þ lord God of hostes, whose mercie is ouer all his works, and whose infinit goodnesse doth endure for euer, thou seruest a bountifull Lord who giueth thee all things, & vpbraideth none: & thou maist not bee a nigardly servant: to giue vnto him either thy hand or thy foot, bat all is of him, & withal þ must serue him. Thou seruest a louing lord who wil not chāge his fauor towards thee for euermore: & thou maist not serue him by accōpt of days, but to þ last hour thou maist euer be faithful. A perfect god, a perfect ser-

Luke.

Math. 24.

2 Tim. 4. 6

Seruant: an euerlasting God, a perpetuall seruant: if thou fall at the last , thou art fallen from him, and not he from thee: & thy condēnation is of thy self. Therefore our sauour Christ hath giuen vs a cleare warning: that *He that setteth his hande to the plowe and looketh backward, he is not meete for the kingdome of heauen:* but thus his promise is vnto vs: *He that perseuereth vnto the ende, he shalbe safe:* & in this assurance

Saint Paule helde the reioycing of his hope I haue stronen a good strife, I haue finished my course, I haue kept my faith. Nowe the crowne of righteousnesse only is behind, which he will giue mee, who is the righteous iudge . Euen so (dearely beloued) let vs bee constant , let vs cast away the burthen that presseth vs downe , and this sinne which so easily compasfeth vs about, and let vs runne with patience all out the race which is set before vs: so we shalbe like vnto our sauour Christ , who for the ioye that was set before him , did despise the crosse, and is nowe the authour and finisher of our faith.

The greatest enimie wee haue to make vs stumble and fall, that we should not holde this constancie, and perseuerance vnto the ende , is, our owne fleshe. And if it may haue any rule in this worke, or if we consult with it in these heauenly thinges, wee are vndone, and all our labour is lost: for our fleshe will like of nothing long. All delights must haue their change, and the greater the pleasure is the neerer is safetie, in any thing what so euer apperteineth vnto the bodie . Wouldest thou never so faine sell thy selfe to serue any thing , thou shalt finde nothing

thing that wil giue thee a perpetual pleasure,to buy thy seruice : hunger and thirst are soone satisfied, y^e heauie eyelid is easily filled with sleepe,labour hath wearinesse, and rest is soone tedious : all play and pastime, which so many make the crowne & garlante of their life , this also is dulnesse in a little while , and this garlante is as withered hay : an other thing must come to take this vp , or rather then this should be stil,we would neuer play while we liued.

Thus, as the night doeth ouertake the day, and the day both driue away the night : so our worldly pleasures runne one after an other, and the best of them al do not endure long. Euen as Solomō saith, Eccle, I. 8. The eye is not satisfied with seeing, nor the eare with hearing:but be the tune neuer so sweete,at last we desire another. This flesh and fleshly mind,if we shall bring to our religion,can we(think you) perseuer in the profession of it ? We cannot: no more then the Cat of the moūtein can change her spots, or the black Moore can change his colour. If therefore we will hold this excellent vertue of perseuerance vnto the ende,let vs make a good beginning: euen that God(who chaungeth not)with his holy spirite which neuer forsaketh vs , may kindle our heartes with the loue of his trueth , which shall not be quenched for euermore.

This it is I say : let this be our comming vnto the Gospel,in this preparation of our heart,that our heauenly father , the God of all grace , may giue vs his spirite, that we may loue his truth vnto eter-

nall

nall life, This beginning shall haue still increase, & haue at the last a perfect worke : but if this bee not it, if the loue of God be not all we looke for, if ambition, authoritie , riches , praise of men : if any fleshly affection be with vs, when we haue our purpose, our worke is at an ende . Or, it by occasion the Gospel shall hinder this purpose, our religion is at an ende, fare well the gospell, Booke and all : we beginne to sing, a newe maister a newe . But O man blind and folish ! What is thy glorie but in shame? and what is thy song but lamentations and mourning and wo? Thou hast gotten, in deede , a newe maister: for thou hast forsaken God, who is from the beginning: and seruest the crooked serpent, who was an Apostata afore thee : and yet thou hast no newe maister , but whome beefore thou seruedst in hypocrisie,him now thou seruest in vanitie,& he holdeth thee bound, euen as he will himselte.

Let vs take heede (dearely beloved) and never be ouertaken of such a shame. Let vs feele our hope, reioyce in it, loue the glorie that is set before vs, inlarge our heartes to comprehend immortalitie, and with al our soule serue the god of glorie. Let vs delight in his statutes, & iudgements, and make them our songes in the night season : so wee shall knowe we be the house of God: we shall haue this perseuerance, whereof I haue spoken, and we shall not be confounded for euer. Now, let vs pray &c.

The

The fifteenth Lecture, upon
the 7.8.9.10.& 11.verses.

- 7 Wherfore, as the holy ghost saith, To day, if ye shal heare his voice.
- 8 Harden not your hearts, as in the prouocation, according to the day of temptation in the wildernesse.
- 9 Where your fathers tempted me, proued me, and saw my workes fourtie yeares long.
- 10 Wherefore I was grieved with that generation, & said, They erre euer in their hart, neither haue they knownen my wayes.
- 11 Therefore, I sware in my wrath, if they shall enter into my rest.

WE haue hearde hitherto in this thirde chapiter, howe the Apostle hath taught, that our saviour Christe is our onelic Prophet, faithfull in his worke, euen as Moses was faithfull: yea much more honourable then Moses, as the workeman is aboue the house: or the sonne aboue the seruant: & this house which Christ hath built, and in whiche he reigneth, are euen we our selues: if we hold fast what he hath taught, & reioyce in the hope of it vnto the end.

Now, he addeth another reason, take of y^e Prophet Dauid, who in spirit spake this of Christ: *To day, if you heare his voice, &c.* as by al circumstances of y^e time & words doth manifestly apeare, & therfore let

let vs open our eares & heare this excellēt prophet,
and neuer suffer his doctrin to fall vnto the ground:
to this purpose, hee alledgedeth this long sentence of
the prophet Dauid, and beginneth thus: *Wherfore, as
the holy ghost doth say:* hee had before exhorted in his
owne words, he addeth nowe more weight by the
authority of the prophet Dauid, to pricke them the
more that were dull to learne: for howseouer they
woulde otherwise haue made light account of the
Apostles words: yet to haue despised the admonition
of so high a Prophet, it had bene intollerable, e-
uen among them selues. And to the end he might
feare them yet more with their sinne, if they would
not heare, he nameth not the prophet Dauid, whose
words they knewe well enough, but he nameth the
holy Ghost, who spake in the Prophet, that they
might know, to refuse it were not to refuse a man,
but God, who spake by man vnto them: for this
purpose he beginneth thus: *wherefore the holy Ghost
doth say:* and let vs heere learne, euen as the Hebrues
ought to haue learned, with reurence to heare and
to obey the word, (for it is not the word of man but
of god, nor spoken by man but by the holy ghost.)

2.Tim.3

So saint Paule speaking of the scripture, he giueth
it this title of speciall honour aboue all writings,
that it is inspired from God: and Saint Peter sayth,

2.Pet.1.21

that prophesie is not of man or mans wisedōe, but
the holy men of God spake as they were carried of
the holy ghost. This must breed in vs a singular re-
gard of the worde of the Prophets, except wee bee
exceeding blinde: for if I do belceue in my heart, as

I confesse in my tongue, that God onely is wise,
 God onely is holie, God onely is our Lord: then I
 must needs acknowledge, that his worde onely is
 my wisedome, and my vnderstandinge before all
 people: his word is my warrant, of all pure, holie,
 and blamelesse religion. If I will confesse that God
 onely hath immortalitie, and is in light that shineth
 for euermore, then must I needs also say, as Peter
 saith. *Al flesh is grasse: & the glorie of man is as the floure
 of the feelde, the grasse withereth, and the floure vadeth:*
but the woord of the Lord indureth for euer: To be short
 if this be a commaundement vnto mee, *Thou shalt
 haue none other Gods but me*: let me holde this as a
 commaundement from him, that I haue no worde
 of life but his, yea whatsoeuer I owe vnto him, in
 the thoughtes of my minde, in the wordes of my
 mouth, in the workes of my handes, in all my life:
 If this be his worde, this must be my teacher, and in
 obedience of it, I must doe all that I doe, make this
 accompt of the word of God, or you make no ac-
 compt of it at al: and make not this accompt of any
 other thing, or else thou worshippest God and an
 idoll too. And consider (I beseech you) but this one
 thing, and marke it well, that the Scripture is thus
 called, the *The word of God.* There is no doubt, but
 y name of God is great ouer al y earth, & his name
 is praised from the rising of the sunne to the going
 down of the same, neither is there any creature, but
 it sheweth foorth his glorie, yet hath not God re-
 serued the sound of his name to be called vpon in y
 name of any creature, but he hath giuen this only to

R. his

1. Pet 1.23

1 pet 1.23

his woerde. We doe not say, The heauen of God, nor the earth of God, nor any thing in them vnder the name of God is noted notwithstanding they shew forth his glorie: but y^e writings of the apostles & prophets, by this name we know them: *The word of God*: why else? but that his wisedome, his power, his glorie, his mercie, especially, & aboue all things shineth in his worde: and therefore let vs persuade our selues, that his maiestie can not be so highly offended in any abuse of al his creatures, as when his worde is despised. When man sawe not his eternall power and Godhead, which was manifest and might haue ben knownen, in the workes of the creation of the world, yet God did ouersee all their ignorances, and had pitie on them, he gave them a better testimonie of his presence, & made his word knowne in the midds of them, that they might beeleeue it, and be sauued: which word whosoever shall despise, he hath despised y^e power of God by which he shuld be sauued, & is more guiltie before god, thē paganes & infidels which neuer knew him: neither can there be any other meane of saluatiō vnto him. To this effecte (no doubt the apostle giueth this reuerend speache to the prophesie. *The holie ghost hath saide.*)

Thus hauing prepared y^e people to heare & regard, he setteth downe y^e words of y^e prophet, as followeth: *To day if you wil here his voice, hardē not your harts, as in the bitter murmuring in the day of tentatiō in the wildernes, where your fathers, &c.* To vnderstand this exhortatiō wel, we must see the whole purpose of the

Psalme

psalme. The prophet maketh this psalme, no doubt as a preparation for the people in al their holie conuocations, howe to present them selues before the Lord: after the same manner, in a good and laudable custome, we vse it now in the church in our seruice vnto god, beginning with this psalme, to stirre vs vp into feare & reuerence, & an earnest desire of the praise of God. *O come let us sing unto the Lord &c.* and bicause our zeale toward God is faint, and hypocrisy hath infected the heartes of many: therefore the Prophet toucheth them neerer, that if they will stand acceptable before God, delay not, nor bee faint harted, but euuen speedily & with a good courage: *To day if you will beare his voice, harden not your heartes &c.* And he rehearseth the examples of their fathers who tempted God, and fel in the wildernes, the feare of whose examples should make vs wise.

This being now the plaine meaning of the prophets, you see how fitly this Scripture is alledged by the Apostle: as then the Prophet cryed vnto them in their assemblies. *To day if you will heare his voice &c.* that they might keepe holie their Sabbath dayes, and bee holie in their assemblies before their GOD, to heare his woorde with humilitie, and offer them selues in a holie obedience vnto it: So here the Apostle, applying it vnto Christe, who then spake by his Prophetes, that his woorde nowe might haue also the reuerence of his owne person, he sayth also to them: *To day if you will heare his voyce, harden not your hearts. &c.*

Now, touching the words that he sayth, *To day*: he meaneth al the time in which the gospel is preached, teching vs hereby, that so long as the word is preaching, so long saluation is offered. In like sensē Saint Paul exhorting the Corinthiās not to receiue
 2.Cor.6.2. the grace of God in vaine, alledgedeth this saying out
 of Esaie: *I haue heard thee in an acceptable time, and in*
 Esaie.1. *the day of saluation haue I succoured thee: whervinto he*
 addeth: *Behold, now is the acceptable time, behold nowe is*
the day of saluatiō: plainly expounding this time &
 this day to be so long as the gospell is preached: by
 which we learne, how great a benefite it is to heare
 Christ preached: for then God offereth himself vnto vs, then he stretcheth out his handes (as the prophet saith) to imbrace vs, then he calleth vs to come vnto him, then he wil accept vs, then is ȳ time of saluation for vs: all his fauour, loue, mercie, goodnes, al his graces are laid out vnto vs: he hath opened the heauens ȳ we might see, & shewed forth his glory, that we might vnderstand, & be no more vnbeleuing, but beleuing. And what excuse (trow we) can we take vp, to bring before him, if this Gospell of grace, of peace, of life, be preached vnto vs, and not regarded? Therefore, euen as the apostle sayth afterward, so let vs learne. While the gospel is preached it is still called, *To day: harden not our hearts against it, through the deceites of sinne.*

And this (I beseech you) once againe to rememb̄er, that when the gospel is preached vnto vs, then it is *To day.*

Take away this word preached, which is ȳ power
 of

of God to thy saluation, & what time art thou in? Sure in the night in whiche no man can woorke: for this is the day, when his voice is heard. Euen as the dayes of our life, they arise with the sunne, and go downe againe with it: so the day of our saluation it springeth in the preaching of the Gospell, and it is shut vp againe with the ceasing of that voice: & therfore the holie ghost saith, when our sauour Christ doth come to Capernaum in the borders of Zabulon and Nephtalim: *The people that sat in darkness sawe a great light, and to them that sat in the region and in the shadowe of death, light arose vp vnto them:* this light is y^e light of the sunne of righteousnesse: how long so euer it shineth, so long shineth the acceptable time and the day of health: now would I faine know, what auatile prayers for y^e dead: what helpeth sacrifices for them in purgatorie: is not this Sunne gone down vpon them? is it not night with them, and they al haue made their beds in the dark? Haue they any more eares to heare: or are they not as mē dead long agoe? How then can yet their state bee changeable? How can they obtein grace, mercie, & peace, by our intercession? If they can, the Apostle sayth not true: that it is no longer, *To day,* then while the gospell is preached: Sainct Paule saith not true, that now onely is the *Acceptable time:* our Sauiour Christ deceipted vs, when he said, *The night commeth in which no man can work:* but this was the enuie of y^e diuell, to bring vs in a fooles paradise of prayer when wee bee gone, that we might not regarde the God of glorie while he offered eternall life vnto vs.

R.iii.

And

Mat.1.16

And for the Sainets that are disoluē, and be with Christ, they shalbe witnessēs against vs, of our madnes, whiche esteemed them as tormented soules of purgatorie: and otherwhom God hath taken away in his anger, to make them dye in their sinnes, whē we fill their handes with our foolishe prayers, wee ioyne with thē in rebellion against God: but their tormentes can not be healed with medicines, and therefore as an vnprofitable and euill thing, so let it goe: let the darke fansies of dead men alone, and let vs do our duetie one to another, in al prayers & workes and loue, nowe in this time, while we may do good, and while the day is yet vpon vs.

Cap. II. 26. Nowe further, where it is sayde. *If you will heare his voice:* we learn by warrant of the holie apostle, that our sauior Christ was euer y prophet of his church in vertue and power of his spirit, euen from the beginning, as well as in nature and substance of manhood, after he was born of the virgin Marie: So the Apostle afterward againe saith of the Prophetes times, that *The voice of Christ did shake the earth then:* & in all the disobedience of the people of Israel, in the wilderness.

1. Cor. 10. Sainet Paule saith: *They tempted Christe:* as noting him to bee their guide and leader in their deserte waies. And this is the true acknowledgment of our Sauiour Christ, to be the lambe killed from the beginning of the wortlde: to confessē that he is, and euer was, the mediatour & redeemer of his churche, and the welbeloued sonne of his father, &c the prophet for euer, whō he had ordeneid for his people:

all

al which which when we shal beleue, then we shal
boldely say, as this Apostle sayth: *Iesus Christ to day,
& yesterday, he is the same: and the same abideth for ever-
more: the same Prophet, the same fayth, the same
hope, the same God, euen as we confesse one, and
the same catholike church.* As our fathers were sa-
ued, so are wee: and at this day we beleue, not on-
ly as Paule and Peter did beleue: but we walke in
in the steppes of that fayth: which was first in our
father Abraham: yea, and in all Patriarches bee-
fore him, as wee haue all had but onc heauenlie
maister.

Cap. 13.8.

And whatsouer outward ceremonies God hath
ordeined, according to the diuersitie of times, they
were euer appointed to be scholemaisters, to leade
men vnto Christe, in whome onely GOD was
well pleased, and without whome there is no sal-
uation.

And herein the singular loue of God to vs hath
appeared: and these dayes of the Gospell preached,
are aboue all other blessed dayes: because this Sau-
our hath shewed him selfe vnto vs, and hath beene
in the middes of vs, flesh of our fleshe, and bone of
our bones, & we haue seene his glorie as the glorie
of the onely begotten sonne of God: and hee hath
reuealed vnto vs the cleare and shining way of this
saluation more openly then euer before: and there-
fore let vs heare the admonition: *To day If you will
haire his voice, harden not your hearts.*

And here that he saith, *Harden not your hearts:* we
see how great a sinne we cōmit, in not hearkening

R.iii.

to

to the voice of God, we harden our hearts and couer thē as with a couering of brawn, that they may not be mollified with ſy grace of God: for the word of God is liuing, and more sharpe then a two edged fword, and entreth to the diuision of the ſoule & the ſpirit: neither is it poſſible to keepe it out, but as a ſword, ſo it will pearce our heart, except we haue made it hard as flint. And as he ſaith: *Do not you harden your owne harts*, ſo let vs perſuade our ſelues, our ſinne is our own, and we haue done it, we may not excuse our ſelues, as the manner of ſome is, and ſay our hearts are hardened whether we will or no: & who can do withall? True it is, and the Prophet ſaith it, *We haue of our ſelues ſtonie hearts*, and all the i-
Eze.11.19.
36.26.
Gen.8 .21
maginations of them are euill, euen from our youth: ſo that al men, father & children, may ſay a like: we know that in vs (y is in our flesh) there dwelleth no goodnes, but whatſoever the corruption of our nature is be it neuer ſo greate, yet our fault is neuertheleſſe, no more then if we had an Angels nature, whiche willingly and wittingly we would peruerſe, for vnto our corrupt nature, we bring of our ſelues a peruerſe wil, which did corrupt the Angels nature, and made them fal from God: ſo lay no more thy fault on thy nature, for thy will is ſet to worke iniquitie with all delight to doe euill. We wish to bring our ill purposees to paſſe, we reioyce, we are glad, it is the thinge we woulde haue: we will not heare anie other call: we bid farewell to all, what ſo euer would turne vs from our ſinne.

The corruption which we haue, our pleasure is in
it

it: and all the goodnes which we want, we care not for it: but our wil is after our worke, and as we are, so we like our selues best: if there bee any wicked and dissolute man, that denieth this: either hee hath taught his tong to lie, or a seduced heart hath deceived him: for let him speak that can, the theefe that stealeth, the adulterer that defileth his bodie, the enuious man that speaketh euil, the beastly man that murdereth another, the blasphemous young, the rebellious hande: whiche of these is not thrust forwarde of his owne will? or who euer that mourned and wept, that fasted and prayed not to be led into temptation, hath ben giue ouer to so shameful sinnes? No, no, if god make vs once mourne vnder the bodie of sin, the grace of Christ is offered to the broken and contrite heart, and sinne reigneth not in vs, but because we delight in it: let vs hearken therfore to this admonition: *To day if you will heare his voice harden not your heartes.*

It followeth: *As in the bitter murmuring, as in the day of temptation in the wildernes, where your fathers tempted me, proued me and sawe my works fourtie yeeres.* This example of their fathers rebelliō, is wel alledged, both to moue them y more to take heed by their fathers example & because they were a people exceedingly holdē with an opinion of their fathers, that they shoulde yet remember their fathers were but men, and they should not follow them in their sinne and wickednesse.

The storie which the prophet especially meaneth is written in the 17. of Exodus, where Moses sheweth

sheweth how the people murmured in Rephidim, for want of water, for then Moses gaue these verie names to the place, & called it, *Bitter murmuring*, because they stroue bitterly, and contended againste Moses: and he called it tentation, because they ceased to put their trust in God, and rebelled for want of water.

So by the names it is plaine, what storie is ment: and we haue in it to learne, first how great a crime it is to resist the minister of God: for the name of that sinne, God hath giuen vnto the place for a perpetuall remembrance, what the punishment of it hath bene: and againe, what it is to fall from our hope that we haue in Gods prouidence, to mistrust him, to feare that he wil faile vs: for this is to tempt god: with which sinne how highly he is displeased, the name of the place to this day beareth witnes: which Moses for that cause called temptation. And here againe, let vs learne, howe, and in what case, we may giue names vnto places, and that is, when the remembrance of the name, is a putting vs in minde of some speciall worke of God toward vs: as in remembrance of the excellent vision that god gaue Jacob, he called the place Bethel. When God gaue to Abraham y life of Isaak his sonne, & sauued him from sacrificing, Abraham called the place Ichnah Iireh.

Gen. 28. 19

Gen. 22. 14

Gen. 11.

Num. 11. 4

Likewise, in remembrance of G O D S punishments, when he diuided the peoples tongues, hee called the name of the place Babel. When God destroyed from heauen, the host of Israel with fire, for

for remembrance of the punishment , they named the place Taberah.

Manie such examples are in the Scripture, good and profitable for vs to followe , if wee had hearts that feared God , and had comfort in the remembrance of all his works : but wee haue leaft that good worke of our forefathers , and as time corrupteth al thinges, so it hath here corrupted our manners.

In deede, wee giue names still vnto places, but not nowe for any conscience toward God, the better to remember his goodnesse towardes vs : but we erete thereby monumentes to our fleshe , and make shrines of pride. We do(I am affraid) as the prophet Dauid saith. *The wicked do think their houses & their habitations shal continue for euer, and cal their lands by their names.* We swell with vanitie , & are puffed vp with pride: & in this hautinessse of heart, wee giue names vnto our houses : this boasting is not good : and of such high minded men the Prophet saith: *They shal lie like shepe in their graunes, & death shal devour them: yea, & al their pompe with thē:* of this let vs beware, for it is a sinne that cleaueth fast vnto vs, & we are easily ledd with it, other wise, if God giue vs humble heartes, and mindes, in the naming of our houses after our owne name , or after other, there is no hurt at all.

Now, where it is saide: *They tempted god, and proued him in the wildernesse, where they saw his works fourtie yeeres,* we must know, the wildernesse was a terrible and fearetfull place , full of temptations, where

Psal. 49.ii

where the people alwayes wanted, sometime meat, sometime drinke, in feare of enemies, in feare of serpents, in muche affliction: but what of this? yet if they tempt God, they are rebellious against God. For he that made the wildernes, and all the terror of it, is not his power ouer it, to sauе the sainetes? No place, no man, no terroure, must ouerthrowe our hope in Gods prouidence: or, if it doe, wee tempt God, and prouoke him against vs: therefore Dauid saide: *Though I walked through the vallie of the shadow of death, yet I would not feare because thou art with me.*

Psal. 23. 4

And let vs neuer deceiue our selues: for if wee bee not, as Dauid was, to trust still in God, yea, though he seemed to kill vs: Surely, let our dayes be neuer so peaceable, yet euerie occasion wil make vs fall from God.

Pro. 24. 10. Solomon saith: *if we faint in the day of aduersitie, our strength was neuer great:* and if with the Israelites we woulde murmur in the wildernes, with the Israelites we would also rebel euен in the lande of Canaan: for they were no more obedient when they had peace, when their land flowed with milke and honie, then when they were in the solitarie desert.

And let vs not looke vpon our fathers example, but loke vpō our selues this day: doth this peace of ȳ gospel make vs more thankful, or more desirously to giue vp our selues to be seruants of ȳ lord, then we were before, when we felte the prison houses & boat fires of idolatrie? the lord knoweth, & he iudgeth:

geth and we are wise, if our hearts bee settled, for no cause at all to leauue our obedience to God: then we may be bold and say with Iob: If he will kill vs, let him not spare: for we haue not denied y^e wordes of the holy one, let it come that he sendeth. Neither y^e wildernes, nor fierie serpentes, nor yet the fruitfull vines, and pleasant springs of the land of Canaan, shall seperate betweene God and vs.

Iob.6.8.

And heere, that God saith, he did xl. yeres shew his woorkes vnto them, he meaneth both Manna, with which he fed them from heauen, & their continual leading with the pillar of cloude, and pillar of fire, and al other miracles whiche he did before them: wherein appeareth the long suffering of God, & as Paule saith: *The riches of his bountifullnesse and great patience*, which is not ouercome with our sinnes: but he once promised it vnto Abraham, to giue a land vnto them: and all the rebellion of his childe, could neuer falsifie his promise. This ought to strengthen our faith to the forgiuenes of our sinnes: we haue a couenant of God, greater and better then y^e made with Abraham: euен a couenant made in his only begotten sonne, through whom he hath said, he is well pleased with vs, and will remember our sinnes nor our iniquities any more. And let vs not feare, neither the greatnessse of our sinne, nor y^e craftines of our enimie, but in a repenting, & faithful heart, trust vnto his promise that cannot change his grace, nor repēt him of his mercy for euer. And yet, that we should not be here secure, and commit sinne without regarde, as men that carrie away the

Rom.2.4.

grace

grace of God to wantonnes, thinking any outward calling to be warrant enough of our election. To take away the grosse opinion, & make vs serch better, whether we be the children of the couenant, or no, therfore he addeth, that he was angrie with this generation, and said: *It is a people that doe erre in their heartes, for they haue not knownen my wayes &c.* testifiing by this threatening, that his promises were not to them onely in their birth, that they were y^e children of Israel, but much more in this: if they walked in the steppes of the faith of Abraham. So all we this day saluation is promised vnto vs in Iesu Christ, in a holie couenaunt, which shall never bee broken: but God will make all our enimies our footestoole, and will surely take vs into his glorie. But let vs be wise, to see whether the couenaunt is made with vs or no: for as not all that were borne of Abraham, were the children of Abraham: so , not all that professe the Gospell, shall have the saluation of the gospell: for there are many drunkards, gluttons, adulterers, couetous men, blasphemers, lyers, contentious persons, and such other, which shall never enter into y^e kingdome of Heauen: yet will they boast of the Gospell of Christ: but he that dyeth with Christ, and is buried with him, touching the olde man, and as Christ is risen from the dead, so by the spirite of Christ, he that riseth vp into newenesse of life, with him this couenaunt is made, & with none other: and he shalbe iustified by his faith, when the sionnes of the wicked shall fall vpon them.

Fur-

Further, in this threatening, wee haue to marke first the cause, euen y^e peoples sinne, which the prophet setteth out thus : *It is a people that do erre in their hearts, for they haue not knowē my wayes.* This is the beginning of all euil, to leaue the ordinances of God, and walke in our owne imaginationes: and this is onely folly, to forsake the word of God, the foun-
teine of all wisedome, and to follow our owne in-
uentiones, whiche are vaine and fruitlesse. So Moses vbraideth the people whē they obeyed no longer Gods ordinances, to do them: but made new lawes vnto them selues, to liue by . They are (saith he) a nation voide of counsell, neither is there any vn-
derstanding in them: by this we knowe what they are, what wisdome and counsell is in them, that take away the worke of god, and teach their owne traditions . It is a plaine sentence , *They erre in their hertes, for they haue not knownen my wayes:* So wee may boldly say , It is a foolish people, an ignorant peo-
ple, a people ful of blindnesse and sinne, whosoeuer walke in their owne imaginations : for they haue forsaken the wayes of God, and nowe, what wise-
dome can there be in thē? And mark that he saith, *They erre in their hearts:* noting what studie is in thē, and howe full they are of thoughtes and cogitati-
ons what to deuise , euer musing , euer inuenting, and neuer the better, no quietnelle is within vs.
So that wee are sure , our owne traditions , the more wee followe them , our owne foolishnesse doeth the more vexē and disquiet vs : and wee doe nothing else , but waste pensiue dayes , and
heauic

Deu 32.28

heauie nightes, studying with our selues howe we
may perish. If thou doubt of this, whosoeuer thou
art, heare the worde of the Lord : *They erre in their
heart, for they haue not knownen my wayes:* if thou hearest
it, and knowest it, leaue off their wofull wayes, who
seeke traditions, and erre in their heartes, and haue
no peace : and followe the worde of God, whiche
onelie giueth light and securitie vnto vs.

An other thing in this threatening is : that God
sweareth *They shal not enter into his rest.* This oth is to
persuade vs, that with a constant purpose, God is
iust, euen as he is merciful: and let vs not flatter our
selues in vaine hope to escape his anger, while wee
will needes walke stil in our sionnes, for in iustice &
iudgment the glorie of God shineth : and no more
then he can break his promise of loue and mercie,
made with his sainetes : no more will he defile his
couenant, in which he hath threatned the rebellious
people : but hee will surely recompence their
sinnes into their bosome , and his anger shall con-
sume them. Therefore to these also hath he sworne
and he wil not repent him: *They that haue not knownen
his wayes, they shall neuer enter into his rest :* of this rest
we shall haue occasion to speak hereafter. Now let
vs pray, that God for his sonnes sake woulde pre-
pare our hearts to the hearing of his voice, that we
may not be despisers, as our forefathers haue beene,
whom god threatned in his heauie displeasure, and
hath shewed his iudgements toward them, euen as
he would : but let vs be as his sheepe, that do heare
his voice, that his worde may be in our heartes , a
seed

seede of regeneration, by whiche we may be borne
a newe, into holinesse & righteousnesse, to glorifie
him that is our God for euer, &c.

The sixteenth Lecture vpon the 12.13.14.verses.

- 12 Take heede, brethren, lest at any time there be in any of you an euill heart, and unfaithfull, to departe away from the living God.
- 13 But exhort one another dayly, while it is called, To day: lest any of you be hardened through the deceitfulness of sinne.
- 14 For we are made partakers of Christe, if we keepe sure unto the ende, that beginning, wherewith we are up-holden.



In these words, the Apostle beginneth more particularly to handle y^e former words of the Prophet, and so to amplifie his exhortatio, that in no wise the Hebrues should forget to heare & to obey christ their only Prophet: and first of all, in this that the Prophet sayth: *To day: by which the Apostle gathereth, that we must not negle^t this time of our calling, but when the voice of the Lord is heard, then wee must shewe our obedience: for it is not meete that he shoulde speake, and we shoulde be deafe, nor he should call to day, and we to make answere we will come to morrowe: such loose regard of the worde*

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of the liuing God , becometh not those that are his
Saints, neither doth our Sauiour Christ so teach vs
himselfe, when he saith so many times: *He that hath
eares to heare let him heare*, therfore, when y^e Lord o-
peneth his mouth , let vs erēt our eares, and in the
day that he doth teache, let vs learne in the same, &
glorifie god in his goodnes: this is y^e plain meaning
of the Apostle in these words of the twelfth & thir-
teenth verſe, *Take heede, brethren, lest at any time there
be in any of you an euil hart & vnthankful, to depart from
the living Gcd, but exhort one another daily, while it is yet
called, To day, lest any of you be heardened with the decei-
fulness of sinne.* Beside this generall doctrine in the
wordes of the Apostle, we haue manie things pro-
fitable to note.

11 May 1621

First, that heere againe he calleth them by the
name of *Brethren*, he sheweth a great affection of
brotherly loue toward them: for there is no doubt
but he was free from flattering wordes, and of the
aboundaunce of his heart his mouth did speake, so
that this testimonie of his good will , had greate
weight to allure the Hebrues the more willingly to
heare him.

And wee must learne a verie good lesson,
with what care, and loue, & earnest desire we must
do al things to our neighbour. We must not, as in
other thinges, where wee care not greatly whether
they, come to passe or no, so vse our exhortations
and admonitions to our brethren, but what we ad-
uise them or speak vnto them touching the feare of
God, we must haue all our heart bent to doe them
good:

good: no care, nor desire ought to be greater in vs, then this, that by some meanes we might doe them good.

This affection the Apostle sheweth, when hee calleth them *Brethren*, and we that this day preache vnto you when we say, dearely beloued, or louing brethren, or vse such like names by which we call you, either we haue this earnest affection to winne you vnto Christ: or else, in the pulpit also we haue learned to dissemble. I note this now both to stirre vp my selfe, and to admonish other: for I heare daily such louing names of the people in the preachers mouthes, and I pray God, as much louing affection may be in their hearts vnto them.

Another thing in these wordes of the Apostle taught vs, is this: what the cause is why all the day long the Lord speaketh, vnto vs, and few regard it: and the cause is an vnbeleeuing heart, therefore the Apostle saith: *Take heed there be not in any of you an euil and vnbeleeuing hart to fal away from the living God:* which words he addeth as a declaration of the former words of the prophet, where he saith: *It is a people that doe erre in their hearts, for they haue not knowne my waye:* heere we must first see where is the roote and fountaine of our sinne, whiche is not farre off from euery one of vs, in the East or West, or ends of the world, but it springeth vp and is nourished in our owne hearts, and what souer is euil in vs, here it hath his fountaine: in which wee knowe first our sinne is our owne, and of our selues it riseth: accuse not, neither this nor that, but bumble thy selfe, and

confessest y sinne which is bredd within thee.

It is true, we haue many temptations, but we could not be ouer come of them, if the corruption of sinne were not within vs: for our Sauiour Christ was also tempted: yet he sinned not, & the cause was, whē the prince of this world came vnto him, he founde nothing in him: if it were so in vs, all temptations should be in vaine: but we, because we are borne in sinne, and no goodnesse dwelleth in our flesh, therfore we are streight carried as we moste desire, and our own concupiscence giueth strength to our temptations. And again, here we see, as our hart is a root of sinne: so there is no sinne but commeth from the heart: if thy hart accuse thee not, be of good comfort, thy sinnes are abolished: if thy heart condemne thee, mock not thy selfe: for thy sinne abideth. Our Sauiour Christ saith: *The things come not from without which do defile a man, but they do proceede frō the hart that is within: for out of the heart come euill thoughtes, murders, adulteries, fornicatiōs, thefts; false witnessē, slanders, & all such thinges as defile a man.* A notable sentence, and ful of godlie comfort in all our life: for when I see many men vexed in minde, this way or that way: some vowe pilgrimages, some obseruation of dayes, some abstaine from meates, some one thing, some another: in this wauering of many my hope is stedfast, I fear not meat, drink, day, time place, person: for all this serueth me, and I serue the Lord, before whom when my hart is settled in loue & obedience, al the worlde beside cannot defile me. Let vs therefore take heede of this, and wee take good

good heede to the safest tower of defence that we haue in all our life: take heede of thy heart, for if it accuse thee, it will kill thee: if it be on thy side, let the heauens fall, yet the ruines of it shall not make thee affraide: let thy aduersaries be who they will, let their counsell be neuer so subtile, and thy destruction that is conspired neuer so cruell: yet if thy heart shalbe faithful, thine enimies shall feare more then thou, & they shalbe ashamed more then thou: for innocencie assisteth thee, which is strengthened with the arme of God, and is not vanquished of a vaine man. Let vs followe then the calling of the Apostle, and let vs regarde well our hearts.

Now, as this is the safetie of thy life, to haue thy heart cleane: so marke these wordes of the Apostle, and he will teach thee how to haue thy hart cleane: *Let there not be in any (saith he) an euil hart of infidelity.* Infidelitie is it whiche maketh thy heart abound in euill, & if by any meanes it can get roome to lodge within thee, thy heart is taken, and imagineth from henceforth al mischiefe. When our sauieur Christ so many times reproueth sundrie sortes of men, he maketh this as a generall fault of all, that they are vnfaithfull, and flow to beleue. When Saint Paul condemneth them as reprobate men, which do neuer see the light of the Gospell, he maketh this the cause of their sin, that The God of this world hath blinded the eyes of their vnbeleeuing heart. And if we wil be free from so great a plague, let vs follow this counsell of the Apostle, that there be not in vs vnbeleeuing hearts. Let vs be, as our sauieur Christ

Infidelitie
the cause
of all euill.

^{2. Cor. 4:}

S.iii. teacheth

teacheth Thomas to be, not vnfaithfull but fairfул.
What soeuer is spoken in the word of trueth, let it
haue within vs a sure persuasion. If God say, hee
will be our defence, and our exceeding greate re-
warde: let vs beleue the assuraunce of his promise,
and knowe he wlll not leauē his Sainctes , neither
yet forsake them. If God haue promised eternall
life to those that walke faithfully before him, let vs
beleue his word: that a thousande thousande , and
ten thousand thousand yeres before him haue none
account : neither yet any time, whiche can be ex-
pired at last : but aboue all time , in immortalitie
he hath established a dwelling for his Sainctes . If
God haue threatened eternall fire,to consume and
deuour his enemies:let neuer our heartes doubt or
wauer through the temptations of the diuell , but
let vs acknowledge it in a certeine trueth , and be-
leue it,as if wee hearde, euен nowe , the fearfull
voice to sound:*Go ye cursed into eternall fire.* With
such a beleeuing hearte , let mee foresee the latter
ende, and I shall not sinne for euer . But take now
this feare awaye of those laste iudgementes, and
bring a wauering heart to Gods promises, and the
sentence is pronounced ouer thee: bicause thou hast
not beleueed trueth, thou shalt erre in thine hearte,
and beleue lyes, till vanitie waste away thy yeres,
and thou fall into the destruction whiche thou
shalt feele,before thou canst beleue that it is prepa-
red.

And let vs not onely beleue these last thinges,
of which last of all,men must haue experience, but

in all thinges nowe incident into our life, let vs not bee hard hearted; but beleue in the trueth, what it speaketh vnto vs.

If Paule say: *The glorie of the wicked is to their owne shame*: let vs yet while we haue time, beleue it: and cast out such ambitious desires, as moste assuredly shall bring confusion.

If Paule say: *They that wish to be rich, they fall into tentations, and into snares, and into many foolish and hurtfull desirs, which drown men in perdition and destruction*: why do we not beleue it? and why make we not our afflictions as straunge from couetousnesse, as we wishe to be farre off from death, and from the graue? If our saiuour Christ say: *If you loue me, keepe my commandements*: who hath bewitched vs, that we shoulde not beleue the trueth? what meane wee to liue in all excesse of sinne, and poure out our selues into riot, and yet stil say, we loue the Lord? Surely (dearely beloued) one cause is of all: an vnbeleaving heart hath seduced vs. We thinke we eate of the secrete Manna, when in deede we feede of ashes. We cannot see that God resisteth the proude, his iudgements are high aboue our reach: and therefore we will set vp our owne praise, and striue for honour, euен vnto death, & we feare not the shame that we cannot see.

We knowe not what the kingdome of heauen is, neither can we knowe: for our eye cannot see it, our eare can not heare it, our heart cannot comprehend it, neither hath the spirite of God reuealed it vnto vs.

S.iii.

And

Phil.3.19.

Joh.14.15.

1.Tim.6.9

and when infidelitie hath thus couered vs, it is no
 maruel, though we heare in vain: *it is easier for a Ca-
 mel to creepe through a needles eye, then for a rich man to
 enter into the kingdom of heaven:* for we cannot feare,
 where we thinke there is no daunger: wee cannot
 hope, where we loke for no goodnes: promises &
 threatnings are but blastes of wind, where infideliti
 e hath taken away our wisdome: let vs now loke
 into our selues, & search our heart and reines, whe-
 ther we stand in faith or no: for behold, this know,
 and the spirite witnesseth it: there is no ambitious
 minde aspiring to honour, no vncleane and fil-
 thie concupiscence of adulterie, no couetous desi-
 res of Gold and Siluer, no sinful delights of world-
 ly minded men, no falling from God, for these
 corruptible and vaine things, but insidelitie is both
 roote and braunche, the beginning and ending: an
 vnfaythfull heart causeth all in all: and let faith but
 dwell within thee, to beleue the worde of truech:
 know there is glorie, and honour, and immortaliti-
 e, and eternall life to those that patiently seeke the
 Lorde: and indignation, & wrath, and tribulation,
 and anguish vpon the soule of euerie man that do-
 eth euill.

Knowe that the worlde is vanitie, and all
 fleshe is grasse: that righteousnesse is perfect bles-
 sing, and the feare of God is happiness: beleue
 this, as thou beleuest thine eyes see the light of
 the Sunne, or to discerne the darkenes of the night,
 and thou shalte never fall: were thy tentations ne-
 uer so many, thou shalt ouercome them, till the
 diuell

deuill himselfe doe flie from thee : let vs therefore pray , and pray continually , euen as the Apostles prayed: *O Lord increase our faith.*

The woordes following heere : *In falling away from the living God:* they shewe bothe what it is to be vnfaythfull, and what worke it hath in vs . For to doubt when the Lorde hath spoken , or mistrust what hee hathe promised , it is to fall away from him : and when we beginne in heart to wauer, and call into question, whether his worde shalbe perfourmed, or no : wee lay our selues open to the assaultes of sinne, and soone fal away from the liuing God, to our owne vanitic . And this generall rule, that infidelitie maketh vs fall from God wee must particularly applie to all the workes of our life, that wee be not hardened(as the Apostle saith)with the deceipt of sinne . If I fall into daunger, and mistrust Gods prouidence, and seeke worldly meanes and vnlawful helpe of man for my deliuernance, the prophet Ieremie curseth this infidelities³, and saith: *We withdraw our hearts from the lord, if in main-* Iere.17.5 *tenance of our common wealth, we seeke only pol-*
Esa.31.1 *icies, and doe that whiche is wisest with naturall men: the Prophet Esaie crieth wo vnto suche, for they fall away from God, they looke not (saith he) vnto the holy one of Israel , nor seeke vnto the Lord.* If I vse lying wordes , or any deceipte , in buying and selling , thinking so to wax rich: I am a lying marchaunt that am fallen from God:and as Solomon saith: *The bread of deceit shalbe sweet but for a while, and then my mouth shalbe filled with grauell:and* Pro.20.17.

S.v.

there-

therfore that we may not at last be ashamed, and be guiltie of this great sinne, to forsake the liuing god, let vs take heede there bee not in any of vs an euill heart of infidelitie.

It followeth now: *But exhort one another daily while it is called to day.* As before the Aostle taught vs to beware of the sinne: so like a wise teacher he telleth vs here, howe wee shall doe it, that is, by daily exhorting one another.

So Sainct Paule when hee woulde persuade the Thessalonians to walke as children of the light, & as in þ day time: he setteth out this rule vnto them.

1.The.5.11 *Exhort one an other, edifie one an other:* and this is the discharge of that greate commaundement: *Loue thy neighbour as thy selfe:* as appeareth in the lawe that is

Leu.19.17 written: *Thou shalt not hate thy brother from thine hart, but thou shalt reprove him, & suffer him not to sin:* Thus the Lord hath ordeyned, and this duetie he wil aske at our hands, in which he wil iustifie vs, or else con-

Iam.5.20. *demne vs.* Sainct Iames saith: *Hee that conuerteth a sinner from going astray, let him know it he shal save a soul from death, & shal couer a multitude of sinnes.* Solomon

Pro.11.30. saith, *The fruite of the righteous is as a tree of life, and he that minneth soules, is wise.* And the Prophet Daniel in cleare and absolute words speaketh plainly, *They*

Dan.12.3 *that be wise shall shine as the brightnesse of the firmament, and they that turne manie to righteousness shall shine as the starres for ever and ever.*

This duetie, I confesse, is Chiefly the ministers, then the magistrates, then the fathers and maisters, who are all accordinge to their calling guiltie of

bloud, if men perish in their gouernement for want of instruction, but yet, this duetie is also cōmōn to all and none excepted: we ought al to edifie and exhort one another.

There is no excuse of ignorance, there is none so simple, but hath learned the roial law: *Thou shalt loue the Lord thy God with all thy hart, and with all thy soule, and thou shalt loue thy neighbour as thy self.* In breach of this duetie, who is so simple, but hee can sometime espie the sinne of his brother? In this, let him exhort him after his skill: for though hee haue receiuied but one talent, yet must hee occupie that, else hee shalbe condemned for a wicked and a faithlesse seruaunt.

Looke therefore vnto this, and watch cuerie one ouer his brother, that he may confirme him in the grace of Christ.

We haue often meetings for the comforde of our life, and many brotherly feastinges are among vs: Take heede wee drinke not our wines in carued bolles, and haue sweete musicke at our table, and none of vs (as the Prophet saith) remember the affliction of Ioseph, that is (I meane) and none of vs care for the adulterie, drunkennesse, gluttonie, blasphemie of his brethren: for if our mee^{tinges} be suche, our comforde of our meeting will soone be at an end, and our last mirth wilbe in heauinessse.

And heere we must marke, when this duetie of mutuall exhortation is required: y^e Apostle addeth, *While it is called to day, this is (as I tolde you before)*

while

Amos. 6.3

while yet life & forgiuenes is offered vnto vs thorough the preaching of the gospel: this is to stir vs vp, not to negle&t the time of our calling: so the prophet Esay, *Seke (saith he) the lord while he may be foun&d,* *cal ye vpon him while he is neere.* We haue al our times in which we are called to repentance: if we negle&t them we shall not haue them againe, though wee sought them with teares. The day was past with the rich man to call vnto Abraham, for Lazarus to helpe him, when they were both dead: the day was, when Lazarus lay at his gate despised of him. The day was past with Pharaoh, when he was in the redd Sea: the day was, while Moses and Aaron wrought such miracles in his sight. The day was past with Iudas, when the deuill was nowe entred into him: the day was before, when Christ reproued him of his wicked purpose. The day is with vs, while yet we feele our hearts flexible, and our conscience is touched with the feare of God: the day is past when at the last, our heartes sinke downe into infidelitie, and we can no more bee sorie for sinne: therefore while time is, and we be yet sure it is the day of health, let vs regarde it, and take hold of it, as it cometh: for when it is gone, it is past recouery: & behind there is no handfast to pull it back again.

It followeth: *Lest any of you bee hardened with the deceit of sinne:* we see here how we be caried into evill, yis, by craftines, & by deceit of sinne. Sinne never appeareth in her owne countenāce, no more the ydiuel sheweth himselfe in his owne shape, but as he is a lyer from the beginning, so all his dooinges are decei-

deceiuable errorre as him selfe is false, so are all his doings in falshooode. Sainct Paule calleth it, *Ingling* Eph.4.14
craftiness, to deceiue cunningly. Now then, if wee this day confesse that sinne is of the diuel, why doe we not beleue as the holy Apostle beleeueth, that the sinner is holden in deceit and errorre, to doe the things he knoweth not? And if in sinning wee doe we knowe not what, and as we woulde neuer doe if we knewe what we did : what meane we so willingly to be deceiued ? Where is the glorie of our gray haires, or the reioycing of a manlie countenaunce, when so childishly wee will be led into the pit and snares? We knowe it is ill, wee knowe it is of the deuil, we hate the name of it, we are ashamed of the lighte of the sunne when wee doe committ it, we knowe the end of it is death, and it bringeth foorth nothinge but our destruction : and what heartes haue we yet within vs, of flesh, or of stone, of wisdome, or of madnesse, that we be still deceiued with such a monster ? Where be now our politique heades, and wise counsels, of whiche wee boast so much, that we bee ware men, circumspect in all thinges, foreseeing harmes, preuenting enemies practises: and I wot not what idle prayses of vaine men? For where is their witte, where is their counsel, where is their sound aduice, and deepe cōsideratiōs, whē their greatest & dedliest enimies, ambition, pride, reuenge, iniustice, couetousnes, adultery lodge in their priuie chambers, & lye betwene their brestes? Alas (dearely beloued) what gaine should be vnto vs, if we with you, & you with vs should both

perishe

perish together. How much were it better, that we shoulde admonish one another, and liue together to eternall life? Let vs not then bee mocked with the deceit of sinne. And at one worde to all those wise men of which I speake, and to all you ſybe present of that number, this I ſay: and yet not I, but the prophet Jeremie, that you may be ſure I ſay the truth. When all your vaine prayſes ſhalbe scattered into the winde: when the Lord ſhall cut off all flattering lippes, and make perpetuall silence of these empie idle blaſtes, that haue puffed you vp: an other and a truer, and a more enduring testimonie ſhalbee pronounced of you: that except you turne, while it is yet called to day, and be not hardened with this deceiptufulnesſe of ſinne, you are vnwiſe, & ſhalbe aſhamed of your groſſe ignoraunce: for you haue refuſed the law of the Lord, and what wiſedom can be in you? This testimonie I am ſure is true, & the liuing God hath ſpoken it of the children of men: and how bleſſed are we if we do beleue it? & how much more happienes is in one day of our honour, in which we are wiſe to eſcape the deceipt of ſinne, then in ten thouſand dayes, in which we ſhould fall from the Lord of lite? This is wiſedom, and hee that hath vnderſtanding, let him marke where, and how many are his footeſteps, that he bee not ouer-taken with the ſleightes of ſinne.

It followeth now in the words of the Apostle: *for we be made partakers of Christ, if we hold the beginning of our ſubſtance ſtedfast unto the latter end: he amplified before the exhortation of the Prophet, by ponde-*
ring.

ring of this worde, *To day: willing vs not to preterm the time, but diligently to stirre vp one another while this day of health abideth.* Nowe hee continueth the same exhortation, by waying of the residue of the words: *If you heare his voice harden not your hearts, as in the bitter murmuring: shewing, y^e our forefathers example should be our instruction, and wee ought to take heede by their punishmentes: for, if God spared not them, how should he spare vs? but they, when they heard his voice, yet they sinned: & though he spake vnto them yet they beleueed not, and therefore his anger fell vpon them: euen so, if now the voice of Christ shalbe heard of vs, and wee beleue it not, or else little regard it: as wee fall into the same example of disobedience, it standeth with the iustice of G O D , that wee shoulde bee partakers of the like punishmente.* To this purpose are the wordes of the Apostle, to the ende of this chapter.

Touching this 14. verse: the more to persuade vs, the Apostle sheweth what great benefite is vnto vs, if we will be faithful to heare his voice, and abid constant in obedience of it: fot so wee shalbe partakers of Christ. Wee knowe, this is our hope, and all the assurance we haue with God, that wee bee made members of Iesu Christe: we must be grafted into him, and be made members of his bodie.

Euen as the vine-braunche, can haue no life, nor bring forth any fruite, except it abide in the bodie of the vine: no more haue wee either life or righteousness, except we be, and abide in Christ. This is
the

the mysticall vning , and spirituall ioyning wee haue with Christe, he is our substance & being in y inheritance of Glorie : so his righteousnesse is our righteousnes, his loue is our loue, his life is our life, his spirit is our spirit, of his fulnesse wee receiue all: this is a great mystery which neither our eye seeth, nor our hearte can vnderstande: but yet it is a reall ioyning of vs with him, which our faith doth easilly comprehend : & when we shall see y wisedome which could vnite in one person, God and man, we shall see the wisedome which hath made all vs the bodie of that heade , and members one of another.

This great benefit is here set out vnto vs, in a sure promise: *we be partakers of Christ* : that we should (as I said) be more moued with so great a blessing. And here we haue all to learne a good lesson, that is, how we are all set free from sinne, & presented faultlesse before the presence of gods glorie, and that is, by being made one with Christe , and appearing in his countenance: for of him only it is true: *This is my beloued sonne in whom I am well pleased*: if vnto him wee be giuen , and with him bee ioyned : then in him we are also beloued, & throughe him we be accepted . This is y saluation we haue by him, to be grafted in him, and made partakers of his life. Euen Abraham our father, & before Abrahā, Noe, Enoch, Abel, or whosoeuer since haue had highest praisle, Job, Daniel, Samuel, John Baptist, y virgin Marie, all are one before God, not one in himself excepted, but all were vnited to Iesus Christ, in whom they were

were righteous . Were we never so full of good works, our wel doing extendeth not vnto the lord: nor they can possibly either deserue his fauour, or once come in his sight : but we muste leauue all our workes in the earth, where they are done, and they must die with the corruptible hands and teete, with which they are wrought: wee must goe naked and bare, & offer nothing but that which is Christ's, yea our selues we must present in his bodie : for in our own persons we can not possibly be accepted: haue therefore a wise and vnderstanding faith : knowe how you are made one with Iesu Christ, and there lay the anchorhold of thy hope: for in him it is impossible thou shouldest perishe.

It followeth: If we hold the beginning of our substance sure & stedfast vnto the end: this is the conditiō vnder which we shalbe partakers of Christ: perseuerance and constancie vntill the end. Our Substance as the Apostle calleth it, that is our beeing, our vpholding our settled standing, this our estate of vnititing vnto Christ, the beginning of this nowe wrought in vs, we must hold it, and strengthē it vnto the end, then we knowe we be partakers of Christe: this beginning of our Substance is faith by the preachinge of the gospel, by which we be nowe spiritually vntited vnto Christ: this faith by hearing y' voice of Christ through which we are one with him, by the same worde wee must nourishe it, and keepe it stedfaste vnto the ende, this is the same thing whiche Paule teacheth to the Colossians: that Christ hath reconciled vs in his bodie , if we abide in faith grounded Col.1.13:

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and

and settled, and be not moued from the hope of the Gospell, which we haue hearde preached vnto vs: touching this, I said mucche in the exposition of the sixt verse, now this I will adde: if you will knowe the churche of Christe, know it by this marke, it holdeth the beginning of her substance stedfast vnto the end: the beginning of our substance, he called before in the sixte verse, the assuraunce and rejoycing of our hope. Saint Paul (as I told you) in plaine words expoundeth it thus: a sure faith in the gospel preached. Now you know the marke of y^e Churche of Christ, a sure faith by the preaching of the gospel: take away assuraunce, you take away the faith of Gods electe, for it must be sure, stedfast, settled, vnmoueable vnto the end: if hunger, thirst, nakednes: if the sword of the Tyrant, if the stormie seas, if fearfull visions of euil spirits, if any of these make thee feare, in all these thus Christ reproacheth thee: *O thou of little faith:* for if he that made all, be stronger then all, if in him thou trust, thou must feare at nothing, but knowe for truth, that neither height nor depth, nor death nor life, nor Angel nor power, shall euer seperate thee from y^e love of God. This therfore: (I say) first marke: take away suretie, and take away the faithe of Gods Church. Againe, take away the preaching of the Gospell, and you take away faith: for so Paul saith: *Our faith is grounded in the gospel preached vnto vs:* as in another place he speketh expresly,

Rom. 10. 17 *faith is by hearing of the word of God:* therfore y^e gospel

Rom. 10. 8 *hath this name, to be called the word of faith, the hea-*

Cal. 3. 2 *ring of faith, the preaching of faith:* and our receiuing of

Rom. 1. 5 *the*

the gospel, is called the *obedience of faith*: neither is it possible to haue faith , where thou hast no worde which thou canst beleue. Now consider (I beseech you) what Church is the church of Rome ? their faith they conceale it not, but thus teach, & preach, that it hath no certeintie: and for the gospel to warrant their faith, they seeke it not, but say: ignorance wil stirre vp deuotion : and wil not suffer y people to knowe the Scripture, nay, they say they neede it not, but onely beleue as the Church beleeueth: are these the people to whom the Apostle writeth, that they should surely beleue the gospel vnto the end? if light be darknesse, if good be euill, if holinesse be sinne, then are these men the Church of Christ. But the time is past . Nowe let vs pray , that it woulde please God to strengthen in vs a true and liuely faith.&c.

The seuenteenth Lecture vpon the residue of the chapter.

- 15 So long as it is said, To day if you heare his voice, hardē not your hearts, as in the prouocation.
- 16 For some when they heard, prouoked him to anger: how be it, not all that came out of Aegypt by Moses.
- 17 But with whome was he displeased fourtie yeares? Was he not displeased with them that sinned, whose carcases fell in the wildernesse.
- 18 And to whome sware he that they shoulde not enter into his rest, but to them that obeyed not.
- 19 So we see that they could not enter in, because of unbelieve.



Ere y^e Apostle proceedeth to amplifie this exhortation of y^e prophet, in these words, *If you hear his voice harden not your hearts as in the bitter murmuring*: touching these words, you haue heard thē before expounded vnto you, therefore we now wil let thē passe, only noting this vnto you: the Apostle saith: *while it is yet called to day*: that the prophet had said to day: the Apostle saith, *yet that exhortation is, & yet it is called to day* whereby w^ee leарne the prophesies were not for the present time onely, but daily wee and our children after vs, are admonished, instructed, and taught in their preaching: so when the prophet Esaie reproueth the people for vsing their owne counsell, and seeking helpe of Aegyptians, when they were in aduersitie that we should know it was not onely then Gods will, that his people should trust in him, & not make them vaine helpes of men: but that alwayes he should be our only refuge, the prophet saith: *Now go & write it before them in a table, & note it in a book, that it may be for the last day for euer & euer.* So the prophet Ieremie mentioneth howe Baruche wrote all his wordes, making them an instruction vnto the posteritie that should reade thē. This our saviour Christ ment whē he said: *one someth, & another repeth*: meaning, y^e prophets laboured and we eatc the fruite of their labour: & so Peter saith: that *Not to them selues but to vs they ministred* *those things which now are preached unto vs, not onely meaning*

Esa.3,8

Iere.45,1.

John.4,38

1.Pet.1,12

meaning y^e they are witnesses of our faith vnto vs, but our hope, our loue, & all is grounded vpon that foudatiō. A lessō (derely beloued) wel to be marked for there be many, now a days, which make to sinal account of Gods prophēts: their boldnesse in their ministerie, their sharp condemning of mans foolish policie, their rules of iustice and iudgment, a great many cast them off as things of another worlde, or another people: but we shal see y^e god is vnchangeable, and his righteousnesse is one for euer: and he hath made his prophēts our scholemaisters, and the same worde indureth for euer. I speake not of figures, and such outwardē lawes as the Iewes had , for an appointed time, but Gods iustice, & gouernmēt which is eternall, is cōtemned of vs, if we cast away the instructions of rule & of righteousness whereof the Prophēts preache: but we, because we wil not bringe our neckes vnder the yoke of the Lorde, therefore wee make light account of their prophēties, though as the prophet saith: *they be written for euer and euer*: and thus farre of this.

Now let vs see, how in these words following, the Apostle applieth this exhortation, he saith: *For certain whē they had heard prouoked him to anger: howbeit not al that came out of Aegypt, &c.* As if he shuld also adde: but let it not be so with vs, let not vs walke in the way of these sinners , which thus prouoked the Lorde, and hee was angrie with them : but let vs followe better aduise, and wiser guides : they did not all murmure that came out of Aegypt : nor all prouoked God : let vs followe those that obeyed,

and if they were fewe in number, yet let vs striue to walke with those fewe, for their way is better then the way of the multitude: this is the exhortation heere made, and it ought to bee often considered of vs.

Many times in the scripture we be taught, to set out y example of good men vnto vs, but especially such examples as are in the scripture we ought stil to remember them: for, for the same purpose they are written vnto vs: and if we set them not before vs to follow, we regarde not the voice of God which wee heare: this verie example whiche the Apostle biddeth vs now consider, S. Paul saith: *It was written to teach and admonish vs, upon whom the latter ends of the world are come:*

Co.10.11. and in the eleuenth chapter of this Epistle, the Apostle reciteth a greate number of godly and faughtfull men, by their example prouoking vs, that seeing wee haue such a cloude of witnessles, we should cast of sinne that wrappeth vs about, and ioyfully runne in the fellowshippe of so many sainctes. This is written to moue vs, & this oughte to moue vs, and this will moue vs, if wee quench not the grace of God that is giuen vs: for who of vs this day would not be as Paule or Peter, as Abraham or Isaake, as Iosias or Dauid? Who (I say) that is wise in hearte would not walke in their wayes, liue their liues, and leaue their memories behinde them? Or who had leuer bee a Simon Magus or Iudas, as the Scribes or Phariseis, as Ierobeam or Achab? And why then be we yet foolish? If our owne heartes doe sufficiently instruct vs, and

the voice of the Apostle doe so earnestly exhort vs
 why doe we not learne not to tempt God as many
 haue tempted him, and are destroyed: but to obey
 and heare his voice, as many haue obeyed, and their
 remembraunce is in blessing? let vs heare therefore
 this exhortatio. It followeth: *But not al that went out*
of Aegypt: this is added of the Apostle to comfort a-
 ny y were weak harted: for some would think, hath
 God so destroyed our forefathers, and made their
 carcases to fall in the wildernesse? they that were Nam. 1.55.
 in multitude as the sande of the sea, did hee make
 them so few in number? of sixe hundred thousande
 me and more, were there so few left that died not in
 their sinnes? what hope can I haue? or howe shall I
 stand before the face of god? Thus I say, if any man
 should feare, the Apostle addeth a notable comfort
 they did not all prouoke God, that came out of Ae-
 gypt: but with whome was he angrie fourtie yeres?
 was it not with those that were disobedient? Heere wee
 learne wisely to trie and examine our
 selues, whether we be in the fauour of God, or no;
 and that is by searching our owne heartes, whether
 we would obey his voice or no: it skilleth nothing
 what other men were before vs, or what came vnto
 them, but all is in this, what our owne hearts are
 before God, and how we obey him: if when any na-
 tion haue filled vpp their iniquities, God roote
 the out, yet let not the faithful of that nation feare;
 for God is their God vnto saluation: put thy trust in
 the liuing God, and though a thousande fall on thy
 left hande, and tenne thousande on thy right, yet
 boi

shall no hurt approch vnto thee: denie not þ words
of the holie one, & though the earth be moued,yet
thou shalt be in peace:for God regardeth thee not
by thy father or mother, or by thy countrie: but if
thou were borne among the moste barbarous peo-
ple,yet by thy faith thou shalt liue.A notable exam-
ple we haue in Paule,who shewing the great sinnes
of his people,& the vengeance that god had execu-
ted against them,he maketh streight this obiectio:
hath God then cast away his owne people? and an-
swereth: *God forbid, for I am an Israelite:* he held þ af-

Rom. 11.1

surance of his Election,not by his contrie or bre-
thren,but by testimonie of his owne spirite, which
feared not at þ fal of other, but stood in þ assuraunce
of his owne predestination.Thus here the Apostle
comforteth the weake: it is true,God destroyed an
infinite multitude of his people, yet feare not thou,
if thou abide in his obedience:for whom destroyed
he but those whose hearts condemned them selues,
those þ were disobedient? He destroyed not Caleb
and Iosua,that were of another spirit : he destroied
not Moses that was faithfull in all his house: and if
our hearts condemne vs not,we haue boldnes with
God,he will not impute our siones vnto vs, but he
wil graunt al our request,& fulfi al our desires: this
reioycing let vs haue in our selues, and how so euer
the world be moued, no man shall take our ioy frō
vs. It is not so with them which put their trust in o-
ther things, whether it be in the Pope, or in the ci-
tie of Rome,or in the multitude of their fathers, or
what soeuer,in all these , is no suretie at all : for if

God shal destroy Rome, and all the buildings of it, what will they then say? or what if the Papacie be troden downe, so that none bee after found in that seate, is not then all their rejoicing done? and what a miserable faith is it, whiche is no stronger then a mortall man, whose spirit is in his nostrels: or, then a walled towne, which is easily battered: is this the rocke which Christe commendeth, which neither storme nor tempest shall euer shake? nay, this is the blinde confidence which the people of Israel had in the temple and in mount Sion, whiche vanished as smoke when the people were led into Babilon, and left the temple naked behinde them: So these men, when we shall see such thinges come to passe, they shalbe ashamed of the Pope their expectation, & of Rome which was their glorie: but we will dwel in the defe nce of our God, with a true faith, committing our selues vnto him: and neither Rome, nor Babilon, nor our forefathers, nor our posteritie shal euer turne away his loue from vs: this comfort is here taught vs by the Apostle, in this exāple of our forefathers, which kept their faith in the wildernes and were not seduced with the multitude. Nowe where he saith: *With whome was he angrie fourtie yeres:* we haue here to learne what is the long suffering of the Lord, who doeth not streight punish the sinner, but as he endured the manners of the people of Israel fourtie yeres, so he beareth with vs in all our transgressions: and so the prophet Dauid setteth out vnto vs this example, that *G O D made his mayes knownen unto Moses, and his workes unto the childrē of Is-* Psal. 103.

that we might see, *The Lorde is full of compassion, and verie slowe to anger, and of great kindnes:* & again in the hundredth aud seuenth Psalme, reckoning vpp the works which God did for his people in the wildernes, making this an instructiō vnto vs of his long patience & goodnes, he addeth streight: *O that men*

would therefore confesse before the Lorde his louing kindnesse, and his wonderfull workes before the sonnes of men: if thus we consider this example and such like, wee are no idle hearers, but profitably excercise our selues in his iudgementes: and as we ought to giue him this praise, that he is long suffering, patient, & of muche mercie: so let vs knowe what duetie we ought againe to render vnto God, for all his goodnesse: for a greate many of vs, wee cry with loude voyces, *The Lorde is mercifull:* but we be dumbe and deafe, and haue no heartes, when wee shoulde learne what his mercie requireth of vs. Be wise then, and learne of the blessed Apostle Paule, who thus teacheth the Romanes: *The bountifulnesse of*

Rom.2.4. *God must prouoke thee to repentaunce: for else thou despisest the bountifulnesse, and patience and long suffering of the Lorde.* Marke this well (dearely beloued) & be not mocked: if we say God is good and the Lorde is gratioues, & full of patience to the children of men: know, that our own harts do then answe vs: render againe prayses and obedience to him, that is so good vnto thee: for, tell mee, what wouldest thou think of such a childe, who, because his father is louing and kinde, woulde therefore be rebellious & riotous: what wouldest thou think of

a seruant, that because his maister is gentle & courteous, would therefore be carelesse in his worke, & not regard him? what subiect (thinke we) were he, that because his Prince is good and fauourable, woulde therefore be traitorous, & conspire against him? woulde we not giue speedie sentence against such monstrous & vnnaturall men? & what hearts then haue we that be here this day, if we will confess this greate goodnesse of God, our king & father, and yet walke in our sinnes before him? we knowe it to be true, and we cannot deny it: if sinne should carrie vs stil away, all the day long, to be defiled in it, our consciences woulde aunswere vs at night, euен as Paule saith: This hardnes of ours, & heartes that can not repent, they heape vp vnto vs wrath against the day of wrath, when this merciful father will shewe him selfe, that he is also a righteous and iust God: and if we do not in time beleue it, & foresee it now while it is yet called to day, experience, which is the schole maister of fooles, shall make vs confess at the last, that God forgetteth it not which he long leaueth vnpunished. I remember this was once the fault of Israel, why they lied vnto the Lorde, and set not their mindes on him, because(as the Prophet saith:) *God hold his peace, and that of long time.* But why shoulde this faulfe bee ours, who by their example shoulde learne wisdome: nay, let vs rather leauue them in their waves and followe the spouse of the bridegrome Christe, who in the day of her calling, though shee sleepe, yet her heart waketh, and when the head of her beloued

Rom:2.5.

Esa.27. 11.

Cant. 5.2.

loued is full of [dewe, & his lockes with the drops
of the night , shee despiseth not his long patience,
but aunswreth in the ioy of her heart. I haue put
off my coate, how shall I put it on? I haue washed
my feete, how shal I file them again? as the Church
faith in the Canticles. Thus let vs answere the long
suffering of our God: and how so euer he be angric
with many, as with the Israelites in the wildernes,
he will be pleased with vs , as with Caleb , or Mo-
ses, and we shall enter into his rest.

Againe, where it is here set out, howe God was
angrie : let vs remember the commaundement of
our Sauiour Christe to vs: *Be perfect, as your heauenly*
Math.5.48 father is perfect. The Prophet Dauid being greatly
prouoked against his enimies , yet woulde he not
hurt them, because (saith he) *thy louing kindnesse was*
Psal.26.3. before mine eyes, and therefore I waked in thy trueth. So
we, if Gods image & likenesse shine in our doings,
we are sure we walke in peace : therfore, where the
Psal.5.4. scripture biddeth: Be angric, and sinne not : howe can
we haue a better rule, then to see in the word, how
God is sayd to be angric with his people?
He is angric here, because they refused wisdome, &
imbraced follie, because they forsooke the word of
trueth , and followed vaine deuises , because they
woulde not enter into the rest promised them, but
had more desire to returne to the heauie labour and
bondage of Aegypt. This madnes of the people, the
Lorde is angric with, as a louing Father that had
care ouer them. So if we will haue holie anger, let
it be free from all hatred and reuenge, and arise on-
lie

lie for the profite and well doing of our brethren. Thus we read our sauour Christ was angrie, when he sawe the fowardnesse of the Iewes, who by no admonitions would be made wiser. Thus Paul pro
 uoketh Timothie to anger, when he saith : *Reprove and sharply rebuke men, that they do not turne away from the trueth.* So, S. Iude biddeth vs all , if wee fall into
 compagnie with foward men: *To save them with feare,* as if we would soudenyly pluck them out of fire.
 Thus if wee can haue our affections moued, we are holily angrie: for the end of our doing is the profite of our brother. Thus, you that be maisters may bee angrie with your seruants : God requireth of them faithful labour, no eye seruice, as seeking to please men, but in singlenes of heart, to do their duetie to him vnder whome God hath placed them : and in this account euery seruant must appeare before god. If thou seeing thy seruant disobedient or slouthful, hast this respect to be grieved with him, because he offended God: thine anger is a blessed anger : and if thou chide sharply with thy seruaunt, thy lone is more acceptable before God: but if all thy anger be for thine owne cause, for thy meate, thy drink, thy apparell, thy hawke, thy hound, if thou haue none other respect, thy seruant hath done very il, in being carelesse for his maisters busines, & thou hast done much woorste, who for a trifle canst be angrie with thy brother : but if ý other be thy greatest care, that thy seruant should knowe God, and doe the duetie which he requireth at his hand, the art thou blessed in thine anger, and thy chiding wordes, as are as a
 Lxxl sweete

*sweete oyntment (as Dauid sayth) that shall not breake
his head.*

In the wordes following: *Was it not with those that sinned, whose bodies fell in the wildernes? The Apostle here sheweth, first, why God was angry with them, then what punishment he laid vpon thē: the cause of his anger was their sinne: wherin we see, there is no calamitie commeth to the wicked but for their sinne, and al the chastisements of God, which come vppon them, are to abolishe them of their euill, that they might turn vnto the Lord: so when the sinnes of Israell were nigh desperate, and past hope of amendment, the Lorde sayth: He will melt them, and trie them: for what shoulde he doe else for the daughter of my people: noting this to bee the extreame remedie, by whiche if we be not healed, we must dye in our euill diseases.*

So, long before when their fathers were as euill, & had all fallen away from God, &c were not amended by punishment, the Lorde sayth by his prophet: Wherfore should you be smitten any more, seeing you fall away more and more? shewing expresly this cause of their plagues, that they should haue turned from their sinnes. Let this be a greate conforte vnto euerie one, whose sinnes accuse him, that he is not smitten of the Lorde, but for his admendment: let him not faint, because the hand of God is heauie vp on him, but let him reioyce, because the mercie of God is offered largely vnto him: for therfore he is punished, that he should repēt. A singular example we haue of this, in Manasses, y^e king of Iudah, who had

had set vp al abhominations, & multiplied offences without number, but when he was bowed downe with many yron bands, and the king of Ashur laid him in painfull imprisonment, where he could not lift vp his head, then he remembred the Lord God of his fathers, who saued not onely Abraham, and Isaake, and Iacob, and their righteous seede, but in his greate mercies receiued sinners into fauour againe: and therefore in his tribulation, he humbled him selfe exceedingly, and came before God to aske forgiuenesse for all his sinnes, which were more in number then the sandes of the sea, and the Lorde was intreated of him, and forgaue all his offences.

So Saint Paule in al his hatred and eniuious persecutions, when he was striken downe, he despai-red not, but with a good heart which God gaue vnto him, he cryed with trembling and with feare, *Lord what wilt thou that I should doe?*

These examples are set out vnto vs, which be so great sinners, that we should not despaire in our afflictions, but turne vnto y^r Lord, who offereth mercie vnto vs: & for our sinnes, be they neuer so great, yet the righteousnes of our sauiour Christe is greater: let vs onely beleue, and they are abolished.

Nowe, as we knowe, the afflictions of the wicked are for their sinnes, and that when they be chas-fised, they be called to repentance: so also, we must remember, y^r many occasions are, Why God sometime chastiseth his sainetes, though their sinnes are all forgiuen and forgotten: for besides this, that we shoulde

Acts. 9.

fites are also in our troubles: for in them our faith is tried, that it is accepted of God: and therefore Peter calleth affliction, y trial of our faith: for though we ought al to haue a ful purpose, in wealth & woe to cleave vnto the Lorde, yet expeirience bringeth boldnesse, that our faith in deede is strong, and fai-leth not. We trust that we would not forget God, in the day of prosperitie, but the prince and noble man, who are full of peace, they knowe whether their hearts be knit vnto God in loue and obedience, which all honour and glorie cannot shake.

We trust we would not murmur in aduersitie, but Job and Lazarus, and men so farre oppressed with miserie, they know how strong their hope is to endure the crosse. We may reioyce in the persuasione of our minde: and our faith that feareth not, at the remembrance of the euil day, is wel pleasing before God: but they may glorie more in the trial of their work, who haue had expeirience of euil, and fainted not: and, they may more boldly sing the song of

Rom. 5.3. victorie, that they glory in affliction, knowing that affliction hath wrought patience, & patience expeirience, & expeirience hope, & their hope shal never be confounded. This I adde, that we might knowe, though afflictions be to the amendment of our sinnes, yet alwayes the Lord respecteth not this, but by afflictions doth giue vs greater glorie, and therefore let vs not faint in them, nor be discouraged.

The seconde thing I saide we shoulde marke in this verse, is, what punishment God brought vpon them, that is, that their bodies fel in the wildernes: this

this punishment Sainet Paule also exprefly noteth
 in the tenth of the firſt to the Corinthians: & there
 fore is well to bee wayed of vs , whiche ſo oft is ſet ^{1. Cor. 10.} 15.
 out vnto vs in the scripture: their deſtruſion there-
 fore is our example to beware, and to feare beſtore
 the angrie iudgements of God : for their deathes
 were no common deaths, but (as Paul noteth) ſou-
 den and greate deſtruſions , as in one day , when
 23000 . were ſlaine, for their fornications, & againe,
 a great multitude deſtroyed by fierie ſerpentes , for
 murmuring againſt god: and at other times the an-
 gel of God brought many plagues vppon them , in
 which they perished: theſe heauie iudgements were
 not executed of God, nor written for vs , that wee
 ſhould forget them. The prophet Dauid in the hun-
 dred and ſixt psalme , reherſeth theſe and many o-
 ther puniſhmentes of that people : in conſideration
 of all which, he finally maketh this exhortation to
 vs al: *Blessed be the Lord God of Israel for euer and euer,*
and let all people ſay, Amen: praiſe ye the Lorde . If
 Sainet Paule applie this, to make it our inſtruſtion,
 that wee ſhoulde feare , and flee farre from the like
 ſinnes: if the prophet Dauid in the remembrance of
 theſe ſo many , & ſo righteous iudgements, doth ſo
 earnestly prouoke vs , to praiſe the Lorde in all
 his noble aȝes, and to ſhewe forth his praiſes, & to
 runne vnder the protection of his hand, to be ſaued
 from our enimies : why ſhould we lightly let goe
 theſe admonitions , and not rather, with faithfull
 hearts, ſee what great things the Lorde hath done,
 and conſecrate our ſelues, to do his will, who is the

Pſal. 106

V. God

God of glorie: if we doe not, what hope can wee haue to escape his iudgements? He that spared not his owne people, the children of Abraham, the naturall plantes, which he had planted: howe shoulde he spare vs, that were straungers from his couenant and wilde olive branches, which contrarie to our nature, are by his loue grafted into the natural olive tree? Let vs therefore beware by their harmes: and the great iudgements, which God hath executed in our eyes, let them make vs feare before him, and walke with reuerence in his ordinances and wayes.

It followeth nowe in the Apostle: *To whom sware he, that they shuld not enter into his rest: was it not to those that obeyed not?* This is but a repetition of the other wordes of the Prophet, all to one purpose, that by a double testimonie, as it were, we might haue sure hope, that the punishments of God shall not come, if our rebellion do not pull it downe vpon vs: for the promises of God are for euer true, that at what time so euer a sinner doth repent him of his sin, the Lorde will also repent of all punishmentes, whiche he threatened to bring vpon him: neither can we possibly stumble and fall downe in our wayes, except we be sold vnder our sinnes, to worke wickednes in his sight without repentance. And thus farre the Apostle hauing clearly taught, that sinne is all the cause of Gods anger:

Now in the latter end he faith further: *And we see that they could not enter for their unbelife: in these words concluding what is the roote and fountaine of*

of all disobedience in vs, and that is vnbelieve, infidelite, a hart that can not giue full credite to al the threatenings and promises of God: of this by occasion of the Apostles wordes I speake vnto you in the former Lecture, nowe that the Apostle repeateth it, we may be sure as Paule saith: as it was not greeuous vnto him to tell vs the same thing often: so it is for our safetie to heare it: and therfore I say vnto you as I saide before, let there bee in none of you an euill hearte of vnbeleefe, for hence is the prouocation to all euill.

Bring a faithfull heart which with an assured assent shall receiue the worde that is preached vnto thee, and thou art armed with a stronge sheild whiche shall quench all the fierie darteres of the Diuell. No man can beleue what thinges God hath reserved for his Sainetes, but he must needes accompt the worlde to bee but dung, to the ende hee may winne Christ.

No man can see what are the threateninges of Hell fire, which is not quenched, but he wil abhorre his sinnes more then hee abhorreth any death, and flee from them, least they shoulde bring him to so greate condemnation: let vs then bee armed that the darteres of infidelite doe not wounde vs, and all the shott of other temptations they shall scarce strike through our eyelids: true it is, that our flesh is weak but an armour of proffe brings it strong defence: so we may be easily seduced with the deceit of sin, but a liuely faith will sone lighten our eyes, that we shall not sleepe in death. Though the worlde be full

of all euil concupiscke: yet, *This is the victorie that
1. John. 5.4 overcommeth the world, euen our faith.* And see I bee-
seech thee, iudge of the first sinne of our first parents
Adam and Eue ,and by one offence iudge all : was
not Eue overcome by infidelitie ? and first did shee
not doubt of Gods threatnungs, before she eat of the
Apple? when God had saide yee shall die the death,
did she not fall to halting & began with peraduen-
ture? shee coulde not tell wel whether it were so or
no: and from this staggering fell shee not away to
sinne, and turned not till shee fell into the wrath of
God for euer? did not Adam also follow her exam-
ple? and this corruption let vs be sure we haue taken
from his loines, and sucked from her breasts : by it
the deuil is strong against vs: but let vs beware of it,
and be faithful, and his strength is broken. The Li-
on of the tribe of Iudah hath ouercome the croo-
ked serpent , and by fayth in him wee shall surely
liue.

This (dearely beloued) the Apostle heere doeth
teach vs,a blessed lesson if we can happily learne it,
and in which we shalbe saued for euer more, and all
our enimies shalbe our foostebole. And the Lorde
graunt for his Christes sake, that we may be made
rich in all knowledge of his will, and abounde in a
great measure of faith,that we may cleave vnsepa-
rablie vnto God, and yntremouablie to be ioyned as
chaste virgines , with a pure faith, vnto his Sonne
Christ. And let vs pray ,&c.

The

The eighteenth Lecture vpon the 1. & 2. verses of the fourth Chapter.

1. LET vs feare therefore, least at any time by forsaking the promise of entring into his rest, any of you shoulde seeme to be deprived.
2. For unto vs was the Gospel preached, as also unto them but the word that they heard, profited not theē, because it was not mixed with faith in those that hearde it.



O V haue hearde two especiall pointes , in whiche the Apostle doth amplify this exhortatio alledged out of the prophet: *To day if you heare his voice harden not your heartes, &c.* The first was, that he saith: *To day: therefore wee ought not to foreflowe the time of our calling, but take the occasion & opportunitie, while it is offred .*

Say not vnto the Lord, when he knocketh: Go, and come againe another time : for thou knowest not whether hee will returne or not . Seeke him therfore where he may be found, and call ynto him while he is neere at hand.

The seconde pointe , the Apostle stooide vpon, was, that, *If we heare his voice, we shoulde not harden our hearts: teaching vs, that onely by fayth wee shoulde bee faithfull hearers . And if infidelite beare rule in our heartes , all preaching and teaching is in vaine , and the voice of Christe can*

bee vnto vs, but a sauour of death, vnto death: therefore when we heare him speake, let vs faithfully receiue the gospell of saluation at his mouth, or at the mouth of the minister, knowing he is our onely prophet, giuen of God vnto vs: of this the Apostle nowe concludeth in the first of this Chapter: *Let vs feare therefore least at any time this promise of entring into his rest, being forsake any of you may seeme to be depryed:* by this conclusiō yet once againe exhorting them, that they would not neglect their onely propher calling the, & so at last be frustrate of their vaine hope. Let vs here lay together these sayings of the Apostle. In the beginning of the second chapter, when he had proued our sauour Christ to bee God, he saith: *Wherfore my brethren, we must careful-ly hearken to the thinges we heare, least wee fall away as water.*

In the beginning of the thirde chapter, when he proued him to be man also, like vnto vs, except sin, he addeth: *Wherfore my brethren partakers of the hea-venly calling, consider the Apostle and highe Prieste of our profession Iesus Christ:* After againe, when he had proued our sauour Christ to be our only and faithfull Prophet, he confirmeth his doctrine by the worde of the Prophet, alledging this exhortation out of him: *To day if ye will heare his voyce, harden your hartes, &c.* Againe, applying these wordes of the Prophet, he saith: *See my brethren that there be not in any of you an euill hart of unbelieve.*

Now here againe, as a conclusion: *Let vs feare least this promise of entring into his rest, beeinge forsaken, we shoulde*

Shuld seeme to be deprived. And as though all this were not inough, in the eleuenth verse after, hee saith, Let vs therefore be diligent to enter into that rest, that no man fall into the euill example of disobedience.

And yet againe in the ende of the chapter, Seeng we haue a great high Priest that hath pearced the heauens euuen Iesus Christ the sonne of God, let vs hold fast our profession, &c.

What shall wee thinke of all this? what meane these often exhortations? surely (dearely beloued) nothing else, but that we be dull of hearing, and exceeding harde to learne: for tell mee, notwithstanding this exhortation so often made, are there not (trowe you) manye among vs, whiche yet regard it not? yea, and yet if againe, and againe hee woulde crie vnto vs, woulde wee all obey hys voyce? we would, if wee were wise: but foolishnesse is so wrapped vp in our heartes, that I am affraide, all the exhortations, nor onely here made by the Apostle, but all other that haue ben made vnto vs thirtie, fourtie, fiftie, threescore yeares, haue not yet taught vs all that be heere this day, with singlenesse of harte and with sinceritie to loue the Lorde: and is it then any meruell though the Apostle hauing compaslion on his brethrens ignorauunce, doth thus often exhort them in one thing? and if wee be weake, subiect to the same infirmities y they were, let vs thinke it is necessarie for vs. Only I beseech you take heede, that seeing God hath this mercie vpon vs, which he had vpon our fathers, that hys worde is thus vnto vs: Precept vpon precept, precept vp- Esa. 28.11

on precept: let not vs be againe as they were, that notwithstanding all these often and earnest exhortations, so plaine to vnderstand, yet that y^e Lord speake vnto vs, as with a stammering and a straunge language, that we vnderstand nothing: for alas (dearely beloued) how vnprofitable were that for vs? and how much betrer were it , wee had neuer heard at all , then so often to refuse the Lordes calling ? let this therfore be our wise vnderstanding in this case, and that whiche so often is tolde vs, let vs at the last truelie learne it.

Now touching these wordes of the Apostle, that he saith: let vs feare, that wee lose not this rest promised vs, we must not take it , as though the Apostle taught that the elect shuld feare, as though they might fall from their hope : or that their election were not sure : for you haue heard before, howe he saide, *We must hold the reioycing of our hope, with al assurance and constancie unto the end.* but heere wee must consider to whome the Apostle speaketh, that is, to such as are farre off from a true faith , whiche haue shewed no greate regarde to the voice of the Lorde Iesu, whiche are yet in many tentations of sinne, doubtful to be carried away with the deceites of it. As if at this day the apostle should preach, when we see so many worldly minded men, so fewe hungrying and thirsting for heauenly things, in this case, and to suche people (considering their outwarde workes) the Apostle sayth let vs feare, as in deede there is iust cause of feare: for when there is scarce in vs any zeale of God , scarce any loue of righteouſnes,

ousnes, but all our thoughts do wander in worldly vanitie: if in this case we should boast of our faith, were it not good to bid vs feare, to take heede that we be not deceiued? and what is this against the assurance of the faithfull, that the Apostle biddeth them which are not yet called in holines, to feare, lest they be deceiued in their vaine hope?

If it be here sayd: the Apostle includeth also himselfe, and therfore this feare is also in the most godlie: I deny not, but in other places of scripture, feare is commended vnto the most godlie: but the cause of this is, because we be all weake, ful of infirmities, ready to sinne, as we see in Dauid, in Ezechias, in Peter, in all the saintes of God: and therefore this feare is commended in them, which is, a good care and regard of their weakness, that they fall not: a care that may driue out securitie, not a feare to take away the boldnesse of faith.

So when we are bid to feare, it is as when we are bid to watch, to be sober, to stand with our loynes gyrgded, to haue before vs the wayes of God with reverence and obedience, it forbiddeth presumptuous and vaine boasting of saluation, when the glorious and fearefull name, *The Lorde thy God*, is not regarded of thee.

So, when saint Paule commendeth our faith, he addeth: *Be not yet high minded, but feare*, and Job saith: *If I haue done righteously, I wil not lift vp my head*. This feare is a feare of falling into sinne, least wee should offend so mercifull a Father: it is not a feare of falling from his grace, least he shoulde take his

The feare
that is com-
mended to
the godlie,
what it

R. II. 20.
Job, 10.15.

mercie from vs. A plaine rule of this, Sainct Paule
 commēdeth vnto vs all, writing to the Philippians,
 Phil.2.12. *With feare(saith he)and trembling make an end of your
 owne saluation:* commanding lowlinelle, and hum-
 blenelle of minde , but yet ioyning it fast to the
 hope of eternall life. And this counsell hee fol-
 lowed him selfe , as he sayth to the Corinthians ,
 1.Cor. 2.3. *I was among you in weaknessse, and in feare, and in muche
 Rom.8.38 trembling:* Yet hee helde fast his fayth, that *Neither
 death,nor any creature shoulde seperate him from the loue
 of God.*

And this the Apostle, euен in this place, tea-
 cheth, when he addeth : *Leuste any of you seeme
 to be deprived.* For (in deede) hee is not deprived,
 of frustrate of any hope , who neuer had hope :
 but it seemeth so to some, because he woulde talke
 of hope . No more can any man fall, who neuer
 1.Co.10.12 stooide : yet because it appeareth so, Saincte Paule
 saith : *He that seemeth to stande, let him take heed he
 fall not.*

It is moste certeine, *Hope maketh not ashamed:* but
 we deceiue our selues, in thinking we haue hope :
 Rom. 5.5. for true hope, as is said here, is in the promises, and
 they apprehended with fayth : and faith hath
 Rom.4.16 feare of sinne. Where these thinges are, no man is
 deprived of his hope: where these things are not, he
 hopeth foolishly, who had in deede no hope at all.
 And he is saide to fall out, who at the last is founde
 to haue no inheritancie with the Saincts, who yet
 neuer fell out : for in deede, he neuer was within
 the couenaunt: according to that, whiche Saincte
 John

John saith : They went out from vs, but they were not of vs, for, if they had bene of vs, they shoulde haue tarried with vs. 1. Joh. 2. 19.

This I say, that you may knowe how to aunswere the enimies of our faythe , who wouide haue vs still to doubt, and neuer to be sure of Gods promises : when they obie&te vnto vs these places of feare, we may aunswere them, that our feare is our humilitie and casting away pride : our feare is our reuerende care to walke in the wayes of God : if they feare any other feare , wee will not feare with them : *For God hath not giuen unto vs the spirit of feare againe unto bondage, but he hath giuen vs the spirit of adoption, by which we cry, Abba, Father.* 2. Tim. 1. 7 Rom. 8. 15

This is oure blessinge, whiche wee haue of GOD, and in whiche wee shoulde alwayes rejoyce. I graunt, wee doe not here obey God, as wee shoulde : for who is he that sinneth not ? Wee feare many times, and Gods dearest children are most tempted : so that they are brought sometime euен to hell gates: but this we confesse, is our infirmitie, the truthe of Gods promises ought to haue greater faith within vs: but it is necessarie we should feele our sinnes, that we might be humbled, and we must die in our selues, that we may reigne through the victorie which Christ hath gotten, & in all our weakenesse we will still confesse, that we may not, nor ought not thus to feare, but much rather to rejoyce in the Lorde, and alwaies rejoyce.

Nowe, it followeth in the Apostle , *For unto vs hath the gospell bene preached, as wel as unto them, but the worde*

word that they heard profited not them , because it was not mixed with faith,in those that heard it.

In thele wordes the Apostle sheweth the cause, why he hath thus applied the prophetes exhortation vs : because vnto vs nowe the same Gospell is preached,which was preached vnto them: and if we be vnfaythfull,howe shoulde we escape, but bee partakers of the same punishments?

This place is wel to be marked,which teacheth vs,that the same saluation is nowe preached,which was preached before to all Patriarches and Prophets : in whiche wee knowe there hath beene but one way of saluation, from the beginning of the worlde : for then this was promised , whiche is nowe perfourmed : *The seede of the woman shoulde breake the head of the serpent :* from whiche promise made , there was neuer but one faith of Gods electe, and one way of life, which was Iesu Christ: euen as our Apostle saith, *Iesus Christ yesterday and to day,he is the same,worlde without end.* And this doctrine is not new, but the Prophets and Patriarches knew it with vs, and they all beleueed the Catholique church and communion of Sainctes, euen as this day we do. Saint Peter saith. *That it was reueled unto the prophetes,that not unto them selues, but unto vs they ministred those things,which now are preached vnto vs.* And the prophet Elai,in the 14.chapter,sheweth, howe God called out all nations , as it were to dispute with him, whether there were any saluation in the world, but by his free grace : and first hee asketh, who called Abraham in that couenant of mercie

Gen. 3.15.

1.Pet.1.12.

Elai 14.4.

cie which was giuen him? who hath done it? euen he that called the generations from the beginning : *I the Lord, I am the first, and with the last, I am the same:* exprefly teaching, that his people of Israell had the same saluation, whiche Abrabam had : and Abraham the same which all nations and countries euer shall haue : one sauing health of all, euen as God is for euer vnchaungeable. So Sainet Paule, making comparison between vs, and the people of Israel, of whom here the Apostle speaketh, he saith: *They eate 1. Co. 10. 4
all the same spirituall meat, & drank all the same spiritual drinke, for they did drink of the rocke which followed them, and the rocke was Christe.* And not onely this one saluation is vnto all : but this also, only Christ hath bene euer the Prophet and minister to declare that *Ga. 12. 26.* saluation : for so the Apostle teacheth , then , and nowe, his voice was heard, and as it is sayde after, his voice did then shake the earth, yea, before then, in the dayes of Noe he was preached *vnto the disobedient people,* who were drowned in the floude , and are now holden in the prison of their sinne. So that this we know, in Christ are saued al his saints, and by Christ they haue ben taught al thateuer did beleue. Wherby we learne, all y^e sacrifices of y^e patriarches, aud al sacrifices and ceremonies of the law, they purged no part of their sinns, neither was there any redemption in them , for the Israelites had not the Fathers sacrifices, nor the fathers had their ceremonies, nor we haue nowe, either sacrifices, or ceremonies, which were in honor among them, yet one saluation is vnto vs all: and therefore, as we may

may boldly say vnto them, all their ordinaunces in
 Heb 9.9. worldly elementes, they did not purge their con-
 sciences, meates, and drinks did not help them: who
 Heb 13.6. were daily exercised in suche obseruations: so a-
 gaine they may say vnto vs, neither our sacraments
 doe giue grace vnto vs, no more then theirs vnto
 them: they seale vnto vs the grace that is in Christ,
 and assure vs of the saluation that is in him: but in
 themselues there is no health at all. And if we may
 say thus, euen of the sacramentes instituted of God,
 in so muche, that if they shoulde be made causes of
 our iustification, and the glorie of Christe shoulde
 be so giuen vnto them, we might iustly call them
 the beggerlie elementes of the worlde, and vnpro-
 fitable thinges,

What shall wee say or thinke, of so many
 childeſhe toyes, and fooliſhe fancies, as wee haue
 ſene of late, when men will attribute ſaluation
 vnto them? When our owne woorkes haue this
 honour giuen them? When Holie water, Belles,
 Candles, Crosses, Psalme boughes, Agnus deis, the
 beginning of Saint Iohns Gospell hanging aboute
 your necke: when to theſe thinges wee attribute
 power againſt the diuel, when Christe vanquished
 onely vpon his croſſe, what name ſhall wee giue
 theſe beggerly thinges? When pilgriimages, fa-
 ſtings, viſiting of mens tumbes, kiſſing of reliques,
 purchaſing of Maſſes: when theſe thinges are exalted
 and ſaid to purge our ſinnes, what ſhal we cal them
 what drunkennes, what witchings, what madnes,
 what brutiſh astoniſhment hath couered our ſpirits,
 that

þ we should beleue such things? what strange illusions and sleights of Satan, haue hid our vnderstandings, that we should know nothing? The ceremonies ordeined of God himselfe, the sacramentes of his eternall testament, they are but helpeſ of our infirmities, to leade vs vnto Christe: from whome whē you ſhal ſeparete them, they are no more gods holie sacramenteſ, but beggerly elementeſ, and our owne fansies, and fonde iſaginations, whichie are conterarie to Christe: euuen from our cradle, to exalt them thus, what is it, but a proude likeing of our owne presumption. This is a cleare proofe, that in nothing is ſaluation but in C H R I S T alone: and that one ſaluation hath beene from euer, whyle theſe outwarde thinges haue had manye chaungeſ.

And againe, in that Christe was then the Prophet, we are ſure the patriarches and forefaſters did not worship God after their owne will and deuice, but onely as the ſpirite of Christe did teache them: from which testimonie of ſpirite, when they fell away, all their religion was reieected: for onely in Christ, God was alſo well pleased: ſo that, though they had no lawe written, yet were they taught of God, and his ſonne was their ſcholemaifter, to lead them in al trueth, reuealing his wil vnto them, euer by ſuch meaneſ as beſt pleased him: and after, when God wrote his lawe, he wrote this alſo as a decree for them to holde euer, that they ſhould neuer adde nor take away, but do onely what they were commaunded: and much more now in theſe laſt dayes,

in which our Sauiour Christe hath appeared vnto vs in our owne nature, man like vnto vs, vpon whome we sawe the holie Ghost to come downe, and God him selfe hath sealed him, in making manifest his owne glorie, speaking out of the cloude: *This is my beloued sonne, heare him:* much more (I say) we ought now only to here his voice, because now more clearely then euer before, he hath reuealed all the counsell of God vnto vs: but nowe, the diuell hath bene no lesse eniuious against the saluation of man, then he hath bene before: nowe also he hath made some to set foorth the imaginations of their owne hearts, and hath bewitched many to followe their damnable wayes, by whom the way of truth is blasphemed, and for their owne traditions sake he hath made the worde of the Lorde Iesu of none effecte.

This work hath he wrought in all y^e Papacie, yet we can not or will not see his rebellious doinges :
 Ioh.18.3.⁶ Christ saith his *kingdom is not of this world*, yet hath he taught them to make their Bishops Princes, and hath giuen them power ouer life & goodes: Christ

Mat.20.26 saith, *The Princes of the nations beare rule ouer them: but it shal not be so amōg you*, yet hath he made his first begotten sonne to weare a triple crowne, and all the kinges of the nations to come kisse his feete . So

Christe hath taught vs to worship in spirite and

Iohn.4.23 trueth, to drinke the wine in the sacrament of his Mat.26.27 body and bloude, to pray in a knownen tong, to eate

1.Co.14.19 of any meates without scruple of conscience, to vse

1Co.10.27 holie matrimonie in al estates, as a remedie against

Heb. 13.3. sinne:

sinne: but as though Christ were no prophet vnto vs, we haue abrogated these his lawes, and made other cōtrarie of our own. This our eyes haue seene, & our eares haue heard, and whether we wil or no, we must needes confesse it: yet, some flatter themselues in a meruelous madnesse, & doing al things contrarie to the Lorde Iesu, they say still, they cannot erre: but they shall one day see and knowe, that Christ is the onely prophet of the new Testament: & blessed be the Lord God, who hath made vs this day to beleue it: and while yet the day of health & acceptable time is, to hearken onely vnto him, and refuse all the vaine inuentions of men.

It followeth now in the Apostle: *But the worde that they heard, profited thē not, because it was not mingled with faith in those that hearde it.* As before the Apostle concluded, repeating againe his exhortation: so in this verse, he repeateth the cause, why they profited not by the worde of exhortation, that wee againe hearing the cause of our sinne, should be made more wise, to take heede of it: & the cause was their infidelitie, because saith he: *The word was not mingled unto them with faith:* the word of God preached, is as a cup offered vnto vs, of which we must drinke whether we will or no: & one way, it is made vnto vs, a cup of y water of life: another way, a cup of destructiō, and such a liquor, as is of death vnto death: euen as faith or infidelitie is brought vnto it, so it is a cup of life or death. In this similitude, the Apostle speaketh thus: *The word was not mingled to them with faith.*

As men that loue to sit at the tauerne, do mingle their drinke with spices, or their wine with suger: so wee in that most blessed tauerne, in whiche the word of God is offerto vs to drinke, we must mingle it with the sweate spice of faith, and it is a cup of eternall life vnto vs: otherwile, if we be vnfaithful, we haue lost our blessing, & are fallen from y^e hope of life. Christ, who is the head corner stone, in wh^o the building doeth stand, hee is nowe to vs a stonc of offence, at which we haue stumbled and are fallen downe, because we haue not receiued his word, with faith.

It is true the gospell is the power of God, to sauе man, but yet to sauе the man y^e doth beleue, whether he be Iewe or gentile: & here we see, how God hath ioyned vnseparablie, his worde & our faith: wherfore it is also called: *the word of faith*: neither is it possible to be faithfull without y^e knowledge of the word: neither is there any knowledg of y^e word profitable, but being mingled with faith. This (dearly beloued) is no obscure doctrine, that you shouldest not vnderstand it: neither is it taught vs in ambiguous words, that ye can doubt of it, but it is plain & plainly taught, that if we wil be saued by Iesu christ his word must be mingled to vs with faith: if we be of the newe Testament, & belong vnto this couenant which is made in Christ, to the forgiuenes of our sinnes, then we beleue the word that is preached, & the lawes of God are written in our heartes. And that S. Paule setteth out so cleare vnto vs, that it is impossible, i^mpossible I say, for any to know the gospell,

and to be ignorant of it: for this is ſy gospel, as Paul
 faith, *The power of God to ſave all that do beleue: do you* Rom. 10.16
 heare this? and do you vnderſtand it? tell me then,
 what thinke you of that religion, where this prea-
 ching of the gospell is holden back, nay where they
 haue ben ſo eniuious vnto it, that they haue not ſuf-
 fered the worde to be in ſuch a language as ſy people
 might once read and vnderſtand it? Nor the Priests
 them ſelues vpon whome they layed the worke
 to ſacrifice for their ſinnes, and to whom they con-
 fefled their ſinnes, to haue forgiuenesse of them.

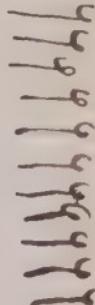
And what (I ſay) will ye thinke of ſuch a peo-
 ple? or what religion haue they? doeth not the A-
 poſtle ſay true: there is no ſaluation but by beleuing
 the word, as it is preached vnto vs? and do they ſay
 true, that the Maffe purgeth our ſinnes, the Priefe
 forgiueth them? and the maffe is in latine, the Prief
 is ignorant, the people are led with vaine imagina-
 tions: no faith, no word is in all their doeing? but
 it is no meruel though ſome mē be robbed of their
 harts, & beleue all the illuſions of Sathan: for how
 can a man beleue the trueth except ſy ſpirit of God
 be in him? Pharaoh was not taught by all the won-
 ders ſy Moses wrought in Aegyt. The Iewes were
 not the wifer for all the miracles whiche Christe
 wrought before them. If ſuch thinges haue hap-
 pened in the dayes before vs, though now ſy Apostles
 and prophets do all criue. Without faith in the gos-
 pel preached, you can neuer be ſaued: Ignorance is
 abomination before God: and yet the Pope who
 taketh the word from vs, teacheth vs no faithe, co-

uereth vs with blindnes, praiseth ignorance in our hearing:if we embrace him, follow him, loue him, honour him,as Pharaoh did Iannes & Iambres,or as the Iewes did Annas and Caiphas , let vs not maruel,no new thing hath happened in our dayes. The Lord hath not lightened their minds,& what wisedom can be in them?:but we wil leauue them to him, who is iust and mercifull:and let vs pray,that his worde may bee alwayes mingled vnto vs with fayth, that in this greate darkenesse of the worlde, we may see light.

One thing else wee may heere marke , that it is said:*the word did not profit theē,because it was not mingled with faith:* wherby we know it is only faith that commendeth vs vnto God,without which the woorde is in vaine,the presence of Christ is in vaine , to be his brother,sister,mother,al is in vaine:nothing bus faith carrieth vs with boldnes into his presēce. Manie singular prooues of this our saviour Christ sheweth in many places, when a woman crieth vnto him:*Blessed is the wombe that bare thee,& the papps that gave thee suck.* Our saviour Christ answereth:nay rather,*blessed are they that heare the word of God,& kepe it.* When some saide vnto him:*Beholde thy mother and thy brethren would speake vnto thee:*he answered again:*He that doth the wil of my beauely father,he is my brother & my mother.* In another place,when cōtrouersie was how we should haue life & saluation through him, he saith to his disciples:*The fleshe profiteth nothing,it is the spirit that quickeneth:* noting in al this,that not his bodily presence,not his kinred,not the trauell of his mother

mother,not any thing is imputed vnto vs for righ-
tousnes, but only faith,in which we beleue, accor-
ding to his gospel preached vnto vs y in his death al
our sinnes are purged, & in his resurrection we are
iustified.

This maketh vs acceptable, & without this it is
vnpossible to please him : this the apostle teacheth
vs here,when he saith:*For this cause, the word profited
them not, because it was not mingled unto them with faith:*
for only faith doth all, apprehendeth all, ouercom-
meth all , and the gates of hell shall not in the ende
preuaile against it: and the Lord increase this faith
in vs. And let vs pray,&c.



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3.4.5.6.7.8.9.& 10.
verses.

3. For we which haue beleued, doe enter into rest, as he said to the other. As I haue sworne in my wrath, if they shall enter into my rest: although the workes were finished from the foundation of the worlde.
4. For he spake in a certayne place of the seventh day on this wise: And God did rest the seventh daye from all his workes.
5. And in this place again: if they shal enter into my rest.
6. Seeing therefore it remaineth, that some must enter ther into, & they to whome it was first preached, entred not therein for unbelifes sake.
7. Againe, hee appointed in Dauid a certayne day, by To day, after so long a time, saying, as it is said: this day, if yee heare his voyce, harden not your hartes.
8. For if Iesus had ginen them rest, the would be not after this haue spoken of another day.
9. There remaineth therfore a rest to the people of God.
10. For he that is entred into his rest, hath also ceased from his owne workes, as God did from his.



HIS Scripture, whiche nowe I haue read vnto you, I must needes confesse, to mee it seemeth yet somewhat obscure, neither hath God so reuealed it vnto mee, that I dare boldly pronounce, this it is: but submitting my selfe to any better interpretation, which shalbe shewed of other, according to that which

whiche God hath giuen me: so I will shewe you what I thinke most likely, and so much the more boldly I will shewe you mine opinion, bicause, by the grace of God, I will speake nothing, but agreeable to all which ſt Apostle before hath most plainly taught vs. You knowe, howe earnestly he hath exhortēd vs to harken vnto Christ: what fault eſpecially ſhall make vs negleſt it, and that is infidelitie: what great perill we haue in this finne, & that is: *We ſhall not enter into his reſt.* Nowe, he teacheth and addeth ſure argumēntes to his doctrine, howe wee ſhall auoyde ſo great punishment, and ſo great finne, and how we ſhall be obedient vnto Christ: & that is, by faith, an humble acknowledgement of him to be our prophet, and a conſtant beleeuing of all his trueth.

This doctrine firſt hee ſetteth downe, in these wordes: *For we enter into his reſt, that do beleeeue.* This he proueth firſt, by the maniſtent text afore alledged: for it was ſaid: *To whome I ſware in mine anger, that, they ſhoule not enter into my reſt:* meaning the vnbelleeuing and vnauthoritatiue: therefore we ſt are beleeuing and authortatiue, we ſhall inherite that reſt. This I thinke to be the meaning of theſe words folowing: *As it is ſaid: to whom I ſware in my wrath, that they ſhould not enter into my reſt,* Nowe, bycauſe the Apostle hath reasoned long, and much, out of this place of the Prophet, and will yet reason longer, he wiſely foreſeeeth, what might bee heere auſwered of the Jewes, that this place is of the people of Israel, meant of their entraunce into the land of Canaan.

Canaan, vnder condition of obedience of the lawe of Moses, & therfore rather teacheth them to keepe stil those ordinances, then to change them for new, & follow this Iesus, of whom they haue not heard before. This cogitation might easily arise, and they might soone be so perswaded, that the prophet spake of the present time: now therfore, in the words following, the Apostle taketh away this offence and doubt, teaching, that not vnto them onely, but to vs also it was spoken, and with this caution proueth with other arguments the former doctrine: that by faith grounded in our prophet Iesus Christ, we shal enter into his rest.

And he saith thus: *Especially seeing his workes were finished from the foundation of the worlde.* The worde which is heere commonly translated, although, I englighed it thus: *Especially seeing:* which I do because the sence wel agreeth, & I knowe nothing to the contrarie but the worde may well beare it: so now touching the obiection before made, the Apostle aunswreth thus: Neither can this bee ment of the rest of the lande of Canaan, in obeing the lawe of Moses: for when neither the law was yet giuen, neither the land once promised, yet then was this rest of the Lord, into which his people did enter: for the scripture saith, euен at the beginning: *The Lord rested the seventh day from all his workes.*

Now this obiection thus beeing confuted, there is also in these wordes, the seconde reason for prooef of this doctrine before taught, that they enter into the Lords rest which doe beleue, and the

reason is this . Seeing God finished his works, streight from the foudation of the world , so that then he was said to rest the seventh day ,men entred not into that rest by the obseruation of the law of Moses, which was not giuen , nor by any woorkes of flesh,which were euer vnprofitable : but it is cleare then we entred by fayth:according to this which is written: *To day if you heare his voice , harden not your heartes :* This argument is plaine in these wordes: especially seeing his works were finished from the foundati-
on of the world: for he saith in a certein place of the sevēth-
day thus: & God rested in the sevēth day from all his wor-
kes, but of this argument,we will speake again in y
ninth verse. Heere the Apostle may seeme to some
of vs,to reason not verie strongly:for how proueth
he that it is one rest of which it is saide, ye shall not
enter into my rest, and againe, the Lord rested the
seventh day,for y one seemeth to be of God alone,
the other a figuratiue promise set out vnto vs : but
this doubut is soone taken away : for when it was
said, *God rested the seventh day*,was it not also said: *he
blessed the seventh day and hallowed it?* whiche is,he ap-
pointed it to this holy exercise, y man should leaue
off his other thoughts, and consider the power and
wisdome & goodnessse of God in al his creatures :
wheron after he gaue his law written: *Remēber thou
keepe holy the sabbath day six dayes shalt thou labour, but
the seventh.* &c. by whiche it is plaine, that this teste
was the same,vnto whiche they were after called :
and thus we see the Apostles words,how apte they
be to his purpose .

It followeth now, *And in this place againe, if they shal enter into my rest.* In these words y^e Apostle teacheith, that this is also y^e same rest which y^e first was: where we see that the rest of the land of Canaan, was, that they should there inioy peace, and in his holie place praise god day & night, who had deliuered the out of the cruel bondage of Aegypt, & from all hurt of the great & terrible wilderness: in steade of which he had giuen them a most pleasaunt countrie, that flowed with milke & honie. Now vpon the warrant of all this trueth, that one rest hath beene from the beginning, though the name may bee often named in sundrie respects, as first, it was so called, because God rested from his workes: againe, because the people entred into a peaceable land, in steed of a perillous desert: so vpon other occasions, this name of rest is named, but all in one spirituall sense, that is now a ceassing from our owne works, to do the workes of God, and after this to dwell in the peace and rest of his glorie for euer: therfore, where promise of entrace into his rest is, it is a promise made vnto all, and of all ages: vpon this (I say the Apostle saith further: *Seeing therefore it remaineth that some must enter therinto, & they to whome it was first preached entred not because of their unbelief,* again, he appointed in David a certein day, by To day, saying, after so long time, as it is already alledged, today if you wil heare his voice harden not your harts: in all these words, he concludeth as he taught before, y^e seeing this rest hath ben euer set out to our first fathers, to y^e people of Israel, yet they entred not for vnbelief: seeing it cannot be, but

some must needs enter, for the graces of God must needs be enjoyed, therfore in Dauid it is again said: *To day if you wil heare his voice, that it might be known, y^e we which do beleue shal enter into his rest.* So in these two verses, is the conclusion of the two former arguments, to proue, that only by faith, we shal enter into his rest. And this I take to be the naturall meaning of these wordes in the 3 4.5.6. and 7. verse.

It followeth in the 18. verse: *For If Jesus had giuen them rest he would not haue spoken of any other rest after.* These woordes proue by another reason, that the former prophecie is not meant of y^e land of Canaan, according to the obiection before spoken of & his reason is this. Iosua led them into the lande of Canaan, a greate many yeares before the Prophet Dauid made this exhortatiō: if therfore it had bene meant of y^e land, to what purpose did Dauid speak thus so long after? coul^d it be thretned vnto them, they shoulde not enter into rest, into whiche they had alreadie entred, and dwelt there foure hundreth yeares? Vppon this reason he concludeth in the ninth verse, *Therfore, there remaineth yet a rest vnto the people of God.* 1 COR. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 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himselfe hath also rested from his owne works, even as God rested also from his. Thus I haue plainly as I coulde, shewed you the whole meaning of all the wordes whiche I haue read together vnto you: and I haue the fewer thinges severally to note vnto you in them, because, as you haue heard, the wordes were most of them mentioned befor: & as occasion was, then I speake of them more at large vnto you: onely of the other thinges, whiche befor the Apostle spake not of, I will note vnto you what I think neccellarie. In the third verse, I tolde you howe the Apostle taught vs, that this rest, to whiche we bee called, was the rest of God from the beginning: because from the beginning, it was sayde: God rested the seventh day: what we should learne in this, we may plainly see in the commandement: *keepe holie the Sabbath day.* For that day was instituted for this cause: because then God rested from his workes, and in that day a rest is commaunded vnto vs, that in it we should do no manner of worke: and why (dearely beloued) shall we rest? God is not pleased with idlenesse, he wil not haue vs like the idle men that at the ix. houre of the day, stand still idle in the market: but God commaundeth vs to keepe that day holie vnto him, which is to serue him in it, and not our selues.

Nowe, seeinge in this daye wee muste glorifie G O D, and rest from our owne woorkes, to consider his woorkes, from whiche in this daye he rested, it is plaine and euident, that it is a Sabbath dayes woork, wisely to meditate in

What is a
Sabbath
days work

in al the works of God: for as Paule sayth: *They are the wisdome of God, in which we shoulde knowe God,* and in them the iunisible things of God, that is, his eternal power & Godhed that we shoulde knowe him and gloriſe him, and giue thanks vnto him. So we read in the booke of Iob: when Eliphias would perſuade Iob to the feare and reuerence of Gods maiestie, he biddeth him beholde the starres, how high they are. The Prophet Esay, when he will assure ſy Eſai 40.12 church of the mercy of God, that he wil according to his mightie power fulfill all his promises, hee sayth thus, who hath measured the waters in his fist, and counted heauen with his ſpanne, & comprehended the dust of the earth in a measure, and weyed the mounteines in a weight, & the hilles in a ballance? In meditation of theſe greate workes of God, the Prophet woulde teache them, to feare no man, but put their only truſt & confidence in God. So the Prophet Jeremie, ſetteth out the conſtant course of the day and night, for vs to conſider, and in it to know how vnchaungeable the loue of God is to all his Sainetes. So our Sauiour Christ, by the godlie colours of the flowers of the field, he would haue vs learn, what a fatherly prouidece God hath ouer his childeſ to couer their nakedneſſe, who clotheth ſo gloriously the vading flower. The prophet Dauid in many places, and ſpecially Psal.104. doth make a godlie rehersall of the prouidence of God in ruling the whole world: thereby exhorting vs, to obey God, to haue iniquitie, & concludeth with this excellent ſentence: *Let the ſinners be consumed out of* Matt.6.30 Pſal.14.3

Psa. 108. 35 of the earth: & the wicked til there be no more. O my soule
praise thou the Lord: praise ye the Lord: If wee by these
exhortations and instructions can teach al our sen-
ses, our eyes to see, and our eares to heare, so that in
the creatures of god, we can see his glory, loue his
goodnesse, feare his maiestie, expresse his image
in all our conuersation: then are we sure we keepe
holie his Sabbathes, and we inioy the good begin-
nings of that blessed rest, into which we shal enter-
for euer: but if we bee vnprofitable creatures in the
world, if we haue eyes and see not, and eares and
heate not, and the sighte and vse of so excellent
workes, can stirre vs vp, neither to loue nor feate,
not once to knowe so excellent a workman, we ar
holden in bondage of a spirituall Aegygypt, and
wander in strange & vnknowen wayes of a spiri-
tual wildernesse, where we haue neither any water
of life, nor any secret Manna, to satiate and fill our
faint and hungrie soules, we walke in the world, as
subiects of the world, and dwel on the earth as ser-
uants of the earth: the oxe & þ horse doe as we do,
they eate, and drinke, and see the sunne, and vse at
their will the daye and nighte, and neuer consider
him who made all these thinges. Let ys not be like
vnto them, but as we haue harts able to cōprehend
better things, so let vs vse them, that we may fil our
waies with perfect peace. If God haue giuen vs the
meane estate of life, in which neither we want nor
yet abound, but our meat, our drink, our cloathing
is sufficient vnto vs, let vs acknowledge the greate
goodnes of God, who hath set in vs an example of
þ estate

ſtate of life, which himſelfe hath teſtified to bee
 good for vs, in that prayer which he hath taught vs
 al: *Give vs this day our daily bread.* If God haue giuen
 vs pouertie, colde, nakednes, & much affliction, let
 vs thinke with our ſelues: How good is God vnto
 vs euē in theſe days of calamitie: for hath he not
 made vs like his only begotten ſonne, a man deſpiſed
 in the world, and of ſinal account, who had ex-
 perience of all our ſorrowe and grieſe, that we a-
 gaine carrying his image, might dye with him, that
 wee mighte alſo reigne with him in the due time
 which he hath appointed: againe, let me ſee this al-
 fo in my pouertie and affliction: God hath by this
 meanes prepared mee ſo, that whatſoeuer is done
 vnto me, God wil impute it as done vnto himſelfe:
 whosoeuer ſhal mocke or diſpife my life, he repro- Proverb.
 cheth G O D that thus hath made me, whosoeuer
 ſhall clothe, feede, harborough me, Christ accepteth Matt.25.
 it as his owne, as if he were hungry, and receiuued
 meate: he were naked, and receiuued raiment: what
 a marke and print of the loue of God is this in me,
 and howe bleſſed is this estate, which of ſo many is
 thought moſt miserable: if God hath giuen vs high
 & excellent honour, if in the mids of my pleasure,
 with a wiſe hart I can think thus: This is yet ſt place
 of my banishment, my body is a prisōhouse in which
 my ſoule is in bondage, my life is a pilgrimage in
 which I wāder, as in a coutrie ſt is not mine owne:
 and yet, if G O D haue here filled my ſenes with
 ſo many delights, if ſuch be the glory of theſe king-
 domes and this nobilitie, If the honour and riches
 of

of these dayes, haue so greate gladnesse of hearte: O Lorde , what are the Heauens of Heauens, where we are citizes, which is our countrie, where our bodie is glorious, & crowned with life, where thy maiestie shall shine in perfect beautie before vs, where all things shall be our owne, and we shall be thine. A happie lordship,a happie Earldome,a happy man,whose honor teacheth him thus to know the Lorde, who hath had mercie vpon him. These & such like meditations & thoughts, which carrie vp our mindes from the Creatures to the Creator, and from our worldly calling to him that hath called vs,these doe leade vs into the rest of the Lorde: these are our holie woorkes on the sabbath dayes, and this is our wisedome in enjoying all the benefites of God. But of this meditation I speake before vnto you,in the exposition of the sixt verſe of the ſecond chapter.

Now, touching this worde whereof we haue hearde ſo muche,that is, the rest of God: wee must marke how the scripture vſeth it: ſometime for ſ̄ trueth,which is euer one: ſometime for ſ̄ figures, whiche haue bene diuerſe. The true and perfecte rest is that which is now begunne in vs, the reſting from our own works,that is,our dying vnto ſinne, & the crucifying of the old man, that we may giue our bodies vnto the Lord,to be ſeruants of righteouſneſſe, and that only his ſpirit may reigne in vs, that as Paule ſayth , it bee not now wee that liue : but that it be Christe that liueth in vs: and this rest ſhall be made perfect in the reſurrecſtion of the iuft, when

when we shall be ioyned vnto Christ our head and God shall be vnto vs all in all.

The figures of the rest (as I said) haue beeene diuers. The first figure was the rest of the sabbath daye: called our rest, bycause we were without bodily labouer, only in spiritual exercise, to consider y^e works of God, his greatnessse and power, and goodnes, and thereby to learne with all our harts to serue him, & to glorie him as our only god: so that all y^e seventh day long, while the suune shined, it preached vnto the people, that they shuld cease from sinne, & serue God, die vnto the world & liue vnto him. An other figure of the spirituall rest, was the lande of Canaan, called their rest, because they ceassed from the fearefull trauell of the solitarie wildernesse, and from feare of enimies which alwayes arose against them: and from their bondage before in Aegypte, now inhabiting a quiet countrie, ful of all fruit, and pleasure, & their spirituall exercize in this rest, was to se from what miseries God had deliuered them, what blessings he had giuen them, how mightily he sauued them from all hurte of man and beast, & euerie creature: and therefore nowe in a holy rest & quietnesse, to be thankefull vnto him, to serue him, to trust in him, to rest vnder y^e shadow of his wings. Another figure of this rest, was also y^e temple of whiche it is said: *This is my rest for euer: here wil I dwelle,* psal. 132. *for I haue delight therein:* called also the rest, in respect that before the tabernacle and the Arke was carried from place to place, but nowe it was settled for euer in mount Sion: y^e spiritual exercise of this rest,

Y.

rest, was that God had now made knownen vnto the
his statutes and ordinances, in which they shoulde
liue, his couenaunts and promises were sure vnto
them, and that they shoulde not imagine vaine
thoughtes, or followe their owne deuises, but abide
in the ways of God, acknowledging them alone to
be the wayes of life, and so giue ouer them selues
to walke in them. These were the figures of thys
spiritual rest which abideth for euer: & vnto vs now
to whō figures haue ceassed, this rest is set out clear-
ly in it selfe, that we should liue in it, cease frō our
owne workes, doe the workes of our God & wor-
ship him in spirite and trueth, hauing according to
this exhortation of our Apostle, our saviour Christ
our onely prophete, to rest in his worde: our
only Priest, to rest in his sacrifice for sinne: our on-
ly king, to rest in his defence: our onely head, to rest
in his nourishment: who only with his blessed spi-
rite feedeth vs to eternall life, and worketh in vs al
in all. This is that kingdomc of God, which we are
taught to pray, that it may come and prosper: and
this it is that the prophet Esay saith of the roote of

Esa. 11. 10. Ishaie, *that in those dayes his rest shoulde be glorious,* this
is the trueth figured in all the former restes of the
Sabbath, of the land of Canaan, of the iēple, as Za-
charias ful of ſy holy ghost, doth most plainly shew

This is, (saith he) the oþ which he ſware to our father A-
braham, that he would graunt unto vs that we being deli-
uered out of the hūds of our enimies, might ſerue him with-
out feare, in holinesse and righteouſneſſe, all the days of our
life: and this rest hath in it as Paul saith, *a pure harte,*
that

that is vnfeined & constant loue: *a sincere faith*, that is, holie & true religion: and, *a good conscience*: that is, peace toward God through Iesus Christ: and these properties of our rest (dearly beloved) marke them wel, that we may know the place, wher we dwel in peace: and least we thinke foolishly, that wee are at rest, when yet we are tossed in the tempestuous sea, our religion must be pure and vntouched, from the curious and entising fancies of philosophie, from traditions and decrees of men, from superstition of the elements of the worlde, as meate, drinke, dayes, times, and such other: to be shorthe, pure from all thinges, which Christ our onely prophet hath not taught vs. And how can we thinke then, y^e wee are yet in this rest, if we be holden with decrees: *Touch not, tast not &c.* if counsels, and fathers, which are diuerse, & daily renewed, do lead vs with their sundry iudgements: what rest is in any religion, if thus I must walke vncertainly? It was said of the first rest: *What I commaunded thee, do that onely:* this rest is now Deut. 5: abundantly confirmed vnto vs, more amplie then before, as Christ is greater then Moses: and howe then doe we seeke after any instruction, but onely after the word of Christ alone. Again, seeing in our rest is vnfeined loue, contentions & strife, and quarrels are cast out, howe do we say, we are entred into our rest, whē this dissention is amōg vs one with an other? let vs looke to it well, to whō it belongeth. It is a greeuous thing to trouble the peace of y^e church: so it is a greeuous thing to see trueth lie hidden or despised: therfore iudge you not rashly, nor condēne any

any mans worke before it be tried. Wee are called vnto a rest, and let vs nourishe our peace : who so euer fall out with vs , let vs not fall out with them, but let vs seeke the trueth in loue , and so shall bee built vp the decayed places of Sion:& to our selues euery one of vs this I say,yet not I, but Saint Iohn
 1. John. 2. *that he that loueth his brother, hee hath no offence in him,*
 where at an other should fall: and therefore,in any cōtrouersies y can arise in the Church,if we feare God let vs follow this rule : let vs not doe any thing for vaine glory,for honour,for riches,for pleasing mē, for if we doe,we may be assured,offences wil arise, & we shall be guiltie of thē:but if only Gods glorie, and the loue of our brethren do constraine vs,God will giue vs the spirit of wisedome & peace, & we shal not be offences vnto any:but this let you & me cōmit vnto the Lord with our hattie prayers,& he wil bring to passe a good work in our eyes. Again, our rest must be in all trueth : and howe doe such men seeke the glorie of this rest which fill y world with lying and flattering,which call good euill, and

Amos. 8. 6 euil good,light darkenesse and darknes light . The prophet Amos complayneth of the Judges of hys time,that they were so corrupt through bribes,that they were readie to sell the people,for old shoes : if he were a liue now, he would adde to this an other complaint,that some preachers are also so corrupt, that they wil sell the truth for a mourning gowne. Let a man be nowe neuer so blinde , that he walke as at midnight when it is noone dayes , yet you shall finde some preacher will commende his sight.

sight: if a man were as black as y^e black horse spoken
of in the Apocalypse, that nothing were in him but
shadowe & darknesse, yet he shall find a black pro-
phet, with a black mouth, and a headlong tongue,
to make him as white as the white wol, or as white
as the white snowe: and if a false tongue could co-
lour him more then that, it is set to sale, and it is ea-
sily bought. But haue such men care of our blessed
rest? or doe they delight in the glorie of it? doe they
thinke that in the Church of Christ it will bee euer
suffered, that the sweete & costly garmēts of Gods
saints shall be taken from them, & made a spoyle
for straungers? or he that goeth about this, shall he
not disquiet our peace? leauē off then you that feare
the Lorde, leauē off to sell the prayses of faith and
of religion to those which neuer sought and inqui-
red after them. Remember Elihu saith : if I shoulde Iob.32.23.
giue titles, my maker would destroye me: doe not
therefore iustifie the sinner while thou liuest, Thou
foolish' prayser, and the foolishhe praised, what sub-
stance is there in you, but a blast of wind? let vs then
leauē off lying, and speake cuerie man the truth frō
our harts, and so let vs enter into our rest, & dwell
in the peace of Gods Church together.

Nowe, one word more, touching this rest : the
seuenth day is called the Lordes rest : the lande of
Canaan, is called his rest : the Temple his rest: the
Gospell, his rest : yet were not all these his rest, but
figures and presentations of it: as times, places, mea-
nes, by which we shoulde rest in him: yet had they
the name of the rest, as things liuely presenting the

rest vnto vs, & in which we enjoyed the spirituall rest: and thus it is in al sacraments, because they present vnto vs gods graces, and his holy sprite worketh in the ministrie of them , the more to assure our fith: they are also named by the things which they present vnto vs. Nowe touching the Sabbath day which is heere mencioned, you see, frō the beginning it was a figure of th. spiritual rest in christ: so that all the figures in him haue ceassed and are complete: so y obseruation of the seventh day hath also ceassed, and the truthe of it must shew it selfe, which is, that not the seventh day, but al the days of our life, our thoughtes should be with God, & our workes to his glorie: and thus the olde Sabbath was ceremoniall, and is now abrogate, euē as you see: for that Sabbath, is now our Saturday, in whiche we lawefullly occupie our selues, in all honest labour of our calling. An other end of the Sabbath was according to the manners of men, necessarie for them then, and nowe necessarie for vs : & that was, y they might haue a time, to meet together, to worship God in y congregatiōn, to make publique prayers, yse his sacraments for strengthening their faith, heare his law, & his prophets that they might learne his iudgements, & edifie one an other in the knowledg of God: this end of y Sabbath must needes be perpetuall, as long as our weakenes needeth mutuall helpe, & as long as it is meete we shoulde openly serue the Lord: to this end the cōmandemēt is stil read vnto vs. *Remēber thou keep holy the Sabbath day:* which now is our Sūday ordeined by y apostles

examples, that y^e superstition of the Iewish Sabbath shoulde be taken away: and kept holy, that thus wee should occupie our selues in that day: otherwise the olde Sabbath can possibly be kepte of vs, no other way, but as the Apostle here teacheth vs in the tenth verse, that as we see God rested in it, from all hys workes: so we in all our life, muste rest from our owne workes, that is, we must not haue our care or regard of the flesh, to accomplish y^e desires of it: but, as we are bought with a price, so we must yeld our selues seruauntes vnto the Lord, and offer vp our selues a holy and lively sacrifice, to do his will: &c thus farre of this text. Now let vs pray, &c.

The 20. Lecture, vpon the 11.12. & 13. verses.

- 11 Let vs studie therefore to enter into that rest: lest any man fall after the same ensample of disobedience.
- 12 For the word of God is lively, and mightie in operatioⁿ, and sharper thē any two edged sword, & entreth throngh euē unto the deuiding a sunder of the soule & the spirit, and of the ioynts and marrow, and as a discerner of the thoughts, and the intents of the heart.
- 13 Neither is there any creature, which is not manifest in his sight: but all thinges are open and naked vnto his eyes, with whome we haue to doe.



old N the eleuenth verse, y^e Apostle maketh his last profe of christ to be our prophet, bicause y^e force of this word of god agreeth not but with y^e maiestie of his persoⁿ,

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and so entreth into a notable discription of the vertue and power of this worde, making earnest exhortation , that wee woulde vse the greate benefite of it, and therefore hee saith first : *Let vs therefore studie to enter* : that is , let vs labour , let vs bee carefull , let vs giue all endeavour , let vs care and trauell that wee maye enter : thus shaking off all sluggish dulnesse, and quickening them from heauines of spirit,as vnto a thing of gret weight,he calleth vs with great care & studie to give our selues vnto it. And here,in this word,*let vs studie*: we haue a plain interpretation of that he said in y^e first verse, *let vs feare*:for the whole verse, that & this , as you may see,haue one and the same meaning: there hee saith , *Let vs feare, least forsaking the promised rest, wee seeme to be frustrate*:that is, leaſt by ſuſh unfaithfulnes as was in thē,we also make the promise to vs in vain:here he saith,*let vs studie to enter into this rest: leſt we fall into their exāple of unfaithfulnes*: thus y^e exhortation being all one,it is manifest , that the worde, *let vs feare*,which he vſed first , hath thē meaning of this word,*let vs studie*,which he vſeth now : so that this is(as I told you then)the feare of Gods childeř, a careful studie & endeavour,to walke faithfully before God. And an other good lesson wee may here learne:ſith the Apostle saith,*let vs study*:it is plain we ought not to nourish in vs,(as y^e maner of the world is)a careleſſe ſecuritie, to ſpeake and thiſke of our hope in God,with a ſecure mind,as if we cared not greatly for it,or loſed not much after it,ſuch a careleſſe mind is altogether vnmeeete for y^e profession of the

the gospell of Christe: and it is a thing that we doe all vnderstand,no ne can excuse himselfe by ignorance:we know the fault by the triall of our owne hart, whē we think of God, and his heauenly kingdome,what part and fellowship wee haue in it,we can tell howe our heartes are then affected: if it bee our ioy,our comfort,our consolation : if it drawe our delight and studie after it,then are we children of that kingdome ,then we obey this calling of the Apostle,whiche is heere,*Let vs studie to enter into this rest:*but if we can think or speake of the kingdome of heauen,as we woulde speake of satre countries, for talke sake,to heare what is sayde of them , but without any care whether we see them or no:then we are seduced with the deceite of sinne,& this exhortation of the Apostle is made in vaine vnto vs. And let vs not here,deceiuē our selues,to think,we haue our cares for the life to come, when we haue no care at all for it:our nature is here verie blind,& beleeveth easily her owne vaine fancie : not onely Scribes and Phariseies, and suche froward sinners, do presume much of their owne righteousnesse, & glory in thēselues, but euē Gods good people are soone beguiled with selfe loue . The Corinthians ^{1. Cor.3.3.} talked muche ȳ they were wise,that they were spirituall & holy men, but Sainct Paul saith vnto thē: seeing suche contentions,emulations, sectes,are among you,you are yet children & you are carnall. So we(dearly beloued)if we wil say we fear before God,our care,our study , our hart is in ȳ kingdom of God,& yet we laugh when we talke of his iudg-

Y.v. mente

mentes, make our iestes and rimes with his holie word : or if we be nothinge moued in spirite when we speake of it,then are we not studious, but carelesse,secure, negligent,& weheare not this exhortation of the Apostle, *Let vs studie to enter into his rest:* and thus is this exhortation ended, made out of þ wordes of the prophete : *To day if you will heare his voyce, harden not your hearts &c.*

It followeth nowe. *For the worde of God is lively, and mightie in operation, and sharper thē any two edged sword, & entreth through, euē to the deuiding asunder of the soul and the spirit, & of the ioynts & of the marrow, & is a dis- cerner of the thoughts and the intents of the heart, neither is ther any creature which is not manifest in his sight, but al things are naked & open unto his eies, with whom we haue to doe.* In these wordes, the Apostle setteth out the nature of the woerde of God vnto vs, vpon what occasion, we may easily see : he hath taughte that Christ is our onely prophet, and we haue no other scholemaister to teache vs, and instructe vs in the waies of God: he hath also earnestlie exhorted vs to heare his voice, and faithfullie to harken vnto him, least we fall into the condemnation of others, who haue been despisers afore vs, and whose judgment we should not escape, for the word of god woundeth eu'en into the soule of the sinner : thus he commeth to this description of the strength & force of Gods word, as may appeare by his owne wordes, going before, *lest we fal into the same example of disobedience:* thus prouing it þ we can not escape, because þ worde is so strong and mightie. And this doctrine

of the Apostle, let it this day bee our instruction, if we do beleue: or if we think the Apostle saith true, that the woerde of God hath so greate power in it, let vs regarde it, let vs giue our feare, our reuerence, our obedience vnto it: for howe great a sinne must it needes be, to despise a thing that is so precious, and howe greate perill is there in it, to prouoke a thing against vs which is so strong? If it were but the roaring of a Beare or Lion, it would make any of vs affraide, yet could it but only pearce into our eares: if it be but the voyce of thunder, it seemeth to make y^e very earth to shake, yet is it but a bodily sound, and the spirite heareth it not a whit. What then? when he speaketh whome the marrow within our bones doth heare, how truly saith the prophet of him, his voice shaketh not only the sea, and the drie land, but the very heauens also: and can we haue yet any excuse, if we heare not him that speaketh so loude? if we beleue not him, to whom our own harts beare witnessse of his trueth? or if we heare not his word, whose voice shaketh both heauen and earth? or are we borne of God, if so great vertue & power of god haue no feeling in vs? No, No, be not deceiued, god is not mocked, his sheepe heare his voice, we are not born of him, but we are born of hard rocky mountaines, a stonie generation, nourished & fed of cruel Tygres: if such instruction, such teaching, preuaile not with vs. Hearre then (dearly beloued) heare and learne, that we may be edified: let our hearts be softened, that we may haue the wordes of God written in them. And seeing wee haue so excellent a

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prophet, let vs bee thankefull shcollers, and growe vp in the knowledge of his doctrine , that it neuer bee imputed vnto vs, that wee haue hardened our heartes and woulde not knowe his wayes. And to the end we may take the more heede, let vs marke these words of the Apostle,in which he setteth out vnto vs, the greate force of the worde of God: the worde of God (saith he) is lively, and sharper then any two edged sworde&cc. This place is well to be weighed of vs:for of purpose the Apostle speaketh to teach vs, what the woerde of God is , and what power it hath , both to quicken the faythfull , and wound the disobedient vnto death : wherevnto so euer the Lord doeth send it,it shall doe his will : no time,no place,no person,can possibly change it: no creature can pissiblie breake the force of it : y^e work that is appointed for it to doe , it will assuredlie bring to passe. Let soule & spirit, ioynts & marow, hearte and thoughtes, striue still against it , it will wound all, and pearce through as a sharpe sworde: euen as al things are naked and bare before the eyes of the lord who speaketh: neither let any man euer think, whosoeuer he be, that heareth or readeth this worde of God, but that it worketh in him the will of God. Euen al we here present this day, when after this sermō ended, we shal return to our callings, know it assuredly & think on it,as you are in your way,y^e the word spokē is entred into you:if it haue quickned your faith,it is the word of life, if it haue killed your old affections,it is y^e seede of your new birth:if it haue don you any good, it hath detected
your

your corruption, and accuseth you in your owne cōscience, for change it you shal not, make it fruitlesse you can not : there is no defence against the strokes of it, but it pearceth through the place , to which it is sent: if it light in faithful places, it bringeth ſy power of God vnto ſaluation: if it fall where infidelitie is, or disobedience , it maketh the heart as flint, or as an Adamant ſtone. This is the effect of the Apostles meaning, in theſe words which you haue heard . The Prophet Eſaie to the ſame purpoſe, vſeth an apt ſimilitude, who ſpeaketh thus in the name of the Lorde . Surely, as the raine com- Eſai.55.10.
 meth downe, and the ſnowe from heauen, and returneth not thither, but watereth the earth, and maketh it to bring foorth and budde, that it may giue ſeede to the ſower, and breade to him that eateth: ſo ſhal my worde be, that goeth out of my mouth: it ſhall not returne vnto mee in vaine , but it ſhall accomplish that which I will, and it ſhall proſper in the thing wherto I ſent it. This Iohn baptiſt taught vs, going before Christ to prepare his waye, when Luk.3.5.6
 he cried to the people: *Euery vallie ſhall be filled, and e- uery mountaine and hill ſhall be brought lowe : crooked thinges ſhall be made ſtraight , and the roughe wayes ſhall be made ſmooue , and all fleſie ſhall ſee the ſaluation of God :* meaning hereby that all offences and ſtumbling blockes ſhoule be taken away : no power in the worlde ſhoule be ſo greate, whiche ſhoule not giue place to this worde, whiche is the power of God to ſaue all that do beleue.

The Scriptures are full of ſuche testimonies of
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the nature and strength of Gods worde , to teache vs, both to feare before it, & to humble our selues, for it will preuaile: and also to try our hearts, that it may haue in vs,a good profitable woorke, rather to renue vs in the spirit, then to harden vs in the deceites of sinne: But let vs now come to y^e words of y^e apostle, & examine the al in their proper meaning. It is saide first, *The word of God is lizing*, whiche propertie may be attributed to the worde of God , in diuerse respects: first in respect of vs,because it quikneth vs into a spirituall life, & without it we are in darknesse & in y^e shadow of death: therfore it is a li-

^{1.} Pet. 1. 23. uing worde, and *the seede of our newe byrth*. So Sainct

^{2.} Cor. 4. 15 Paul saith, to the Corinthians, *In Christ Iesu I haue begottē you through the gospel*: & Saint Iames saith: *of his*

Iam. 1. 18. *own wil hath he begottē vs with the word of truth*: expreſſlie callinge it, the liuinge woorde, or the woorde of life, because it quickneth vs (as I said) into a spirituall life, wherein without all doubting we are taught assuredly to know, that if euer we will become the children of GOD, that we shall no more liue oure selues, but that Christ may liue in vs : thus we must be borne and thus we must be made a new: in take-

^{3.} Pet. 2. 1. ing into vs the seede of the word of God, and then as new borne babes desire the sincere milke of it, y^e we may grow therby into y^e fulnesse of our age in Christe. If the papistes did well vnderstande this, they shoulde also vnderstande with it, y^e themſelues were bastards & no children, as being born of mortal seede of fathers, of counſels, of decrees, of popes. not of the immortall seede whiche is the woorde of God.

God. Another cause why the word is called liuing, is in respect of it selfe,because it is eternall, and abideth euer, according to the nature of the liuing god whose worde it is : so Saint Peter exprestlie calleth it, where he saith, we be borne a newe of immortal seede, by the worde of the liuing God, and abiding for euer: therfore attributing life and immortalitie, vnto the worde, because it is of the liuing and immortal God: of which we ought to learn, that there is no wisdome, no instruction , no discipline, by which we can apprehend eternal life, but onely the wisdome and instruction of the worde of God: for what an absurd thing is it, that y^e wisdome of man, which is vaine, as man is vaine, which is transitorie, earthly, and is abolished, shoulde lead mee into that life which fadeth not, but is eternal in heauen? yea, what an absurd thing(I say) is it, seeing we our selues & al that is in vs, before the presence of y^e Lord must needes be chaunged, so y^e no man possibly can see him & liue,yet to think, that our wisdome can leade vnto him, or our reason can approche vnto the places where his glorie dwelleth? Surely (dearly beloued) this is muche more follie, then to seeke to gather grapes of thornes, or figges of brambles: for it is to seeke for lighte in darkenesse, and for life in death: for out of a corrupt mind and a foward hart wee seeke for holie obedience and immortalitie, as many as say, that without the word of God they can please him: y^e papists do not yet vnderstād this, and therefore they wearie them selues with their owne inuentions, & multiplie ceremonies in their churches,

churches, which god wil cast out as he hath begun,
till their madnesse be made manifest to all nations.

An other cause yet there is , why; the worde of
God is called , *luing* : and this cause moste agree-
ble to this place: that is , because it entreth with
power into euery parte of vs : so that, as our life is
dispersed into euery parte, and wee feele it, both in
griefe and pleasure: euen so, the vertue of the word
of God pearceth into euery member, to bruise (as
the prophet saith) the verie bones , or to fill them
with marrow and fatnesse: this sense is plainr, & a-
greable to all the wordes following, & in this same
^{Pro. 20.27} meaning Solomon calleth it also : *A luing worde*: as
his words are plaine: *The light of the Lord is the breath
of man, and it searcheth al the bowelles of the bellie*: wher
also he calleth the *worde, light* : because it shineth in
mans heart as in a a darke place, and trieth out ai y
secrets of his thoughtes : in this meaning heere, the
word is called liuely , as I told you before, the more
to stirre them vp, not to negleſt so high a Prophet
as the sonne of God, whose worde came with ma-
iestie and power vnto them.

The second title heere attributed to the worde,
is, *that it is mightie in operation*: meaning , that it hath
in it, force and vertue, able to subdue all enimies, &
bring vs in obedience vnto Christe: this vertue of
the worde, Sainct Paule notable setteth out to the
^{2.Co.10.4} Corinthians, magnifying his apostle shippe by this
means: *Our weapons (saith he) are strong by the power of
God to cast down holds, wherwith we ouerthrowe imagina-
tions, & every high thing that is exalted against the know-
ledge*

Ledge of God, & bring into captiuitie, euerie thought to the
 obedience of Christ, and haue readie vengeance against all
 disobedience: how so euer a man magnifie himselfe, or
 a man exalt himselfe, in which arrogancie of spirite
 he seemeth (as it were) buried in sinne, and his hart
 hardened against the grace of god, yet let him heare
 this word, and let it oft fal into his eares , for it is as
 the Prophet saith, *a hammer, which breaketh y stone* ^{Iere.3.29.}
 in peeces, and is able in the power of God to molli-
 fie his heart : or, if the sinner bee sunken downe so
 deepe, that he will not rise, it wil crushe him down
 deeper, that he may perish in his sinne: and so God
 sayth to his Prophet Ieremie: *I will put my words in-* ^{Iere.5.14.}
to thy mouth, and it shall be as fire, & this people shall bee as
wood, and it shall devour them. And this it is Saint Paul
 expressly witnesseth, to be the onely meanes to glo-
 rifie God, to preach the truth of his worde vnto all:
 for so (saith he) wee are alwayes a sweete smelling
 sauour of Christ vnto God , as well in those that
 perish, as in those that be sauued , to the one a sauour
 of life vnto life, to the other, of death vnto death. I
 would we that are preachers, coulde learne, and be-
 lieue this, it would make vs leauue our vain babling
 & much talke of philosophie & prophane thinges,
 and fill our mouthes onely with the worde of the
 Lorde: for this only is mightie in operation, the o-
 ther hath at all no strength, no strength at all in this
 behalfe to glorifie God, or to conuert a sinner : but
 strong to delude y people with idols sounds, strong
 to tickle our eares with fond delight, strōg to puffe
 vs vp with pride in our wittes, but more weak then

water to teach vs true repentance : for proofe I say let the sinner come forth, that hath beene conuerted by hearing stories or fables of poets, I am sure there is none: for faith is onely by the worde of God : or let the preacher come forth that vseth such things, and doth it not either to please men, or to boast of his learning: for this he knoweth that the word on-ly, not prophane thinges, conuerteth the people: & why then doeth he vse them? The Lorde saith, by his Prophet Ieremie: *If they had stand in my counsell, and had declared my wordes to my people ,then they should haue turned them from their euill way: and from the wickednes of their own inuentiones:* a plaine testimonie why our Preachings are vnprofitable to the people, euen because we speake our owne fanfies , and vse exhortations of our owne heade. And againe, in the prophet Malachie, the Lorde declareth what couenant he made with Leuie, and how he promised to blesse his labours in the teaching of his people:
Iere.23.12
Mal. 2.6.

The lawe of trueth (saith he,) was in his mouth, & there was no iniquitie found in his lippes: he walked with mee in peace and equitie , and did turne many awaye from their sinnes .

Can any thing be spoken plainer ? Holde fast the word of God, committ the fruit of thy worke to the strength of it, and thou shalt finde it as is here saide, *mighty in operation:* and thou shalt conuert manie sinners. Let them tell me nowe, all that haue eares to heare, what madnes is it, to fill the peoples eares with vnknowen tales, and sweete wordes, in which is nothing but a deceitfull sound, & leaue the word

word of God, mightie in working, to conuert their soules.

And , you (dearly beloued) who delight in such vanitie , and make the Preacher transgresse for your fancies sake, let me but reason with you, as S. Paule reasoned with the Galathians .

Tell me whether by such tales, or by hearing the worde of God, haue you receiued the spirit? that is, wherby were you conuerted from your vanitie vnto the liuing God? was it the worde of trueth, or els Gentile stories that wrought this vertue in you? and are you so foolish , that when you haue begun in the spirite, you will now go forward in the flesh? Let vs leaue then this greate abuse : both you, to turne away your eyes to follie, and the preacher to vse the pulpit like a Philosophers chaire. We may alledge sometime a storie or prophaine sentence, I denie it not, but then it is good doing it, when the remembred of the saying bringeth necessarily into memorie the worde of God also for which it was alledged and giuen lyght vnto it, for a more cleare declaration of the trueth: yet, yet when the storie is tolde and remembred by it selfe, there is then but a foolish delight of a vaine man, to helpe him in his talke to multiplie idle wordes: there is no edifying in i: at all.

The third title of the worde nowe following, is this, That *It is more sharper then a two edged sworde, &c* this similitude is often made in the scripture. The prophet Esai , preaching the promises of God, hee saith: *His mouth is made like a sharpe sword.* And saint

Eph.6. 17. Paule giuing armour to a Christian souldiour, by
which he may kill his enimies, he biddeth him take
the sworde of the spirit, which is the worde of God.

Apo.1. 16. & 19. 15. So, in the first and nineteenth Chapters of the
Apocalypse, the sonne of GOD is described with a
two edged sworde proceeding out of his mouth: meaning
by these speeches, no other thing, but that by the
preaching of the Gospel, Christ should get the vic-
torie, and bring al enimies in subiection vnto him,
even as the Prophet Esay saith: *Hee shall smite the
earth with the rod of his mouth, and with the breath of his
lippes shall ke kill the ungodly:* by which we do learne
that the more we pray: *Thy kingdome come:* and the
more we wishe the prosperitie of the Church, the
more we must striue to make the worde of GOD
knowen vnto all: for that is the sworde and sce-
pter af his kingdome.

The next title here attributed to the worde, is,
*That it entreth into the diuision of the soule & spirit, and
of the ioynts and the marrow:* By soule here he mea-
neth that part of vs, in which our affections are, as
ioy, sorow, loue, hatred, anger, mildenesse, or any
such motiō of vs of good & euil. By spirit, he mea-
neth the most excellent part of vs, in which is rea-
son, wisedome, vnderstanding, to consider & me-
ditate of all ſ works of God. By ioynts & marrow, he
meaneth all the members of our body: and thus S.
Paule vſeth these words of soule & spirite, and bo-
die, where he saith to the Theſalonians, as it is in
theift chapter. *The God of peace ſanctifie you wholie:
that your spirit & soule, and bodie, may be kept blamleſſe*

until the comming of Christ: teaching vs, what is a true Christian, when his minde thinketh, his soule desirereth, his body executeth nothing, but what is faultlesse before God and man.

So, when the word is saide to diuide betweene the soule and the spirit, it noteth the mightie work of it in the reprobate, to wounde all their thoughts and desires with feare and terrour, and with astonishment of heart: contrarie in the electe, it crucifieth the olde man with all the concupiscences & the desires of it. When it is saide to diuide betweene the ioynts and the marrow: it sheweth the work in all the members of our bodie, to sel the vnder sinne to work vncleannes with greedinesse being hardened: or to sanctifie them in the power of God, that they may be seruauntes of righteousnes vnto him, being mollified. To be short, in soule, spirit, ioynts, marrow, the Apostle meaneth, that the word once hearde, the whole man is touched, & all that is with in him, feeleth streight a chaunge: except a heauier iudgment be vpon him, that he haue eares & heare not: wherein yet the worde hath a worke, and maketh him fall deeper in the sleep of sinne: if we wil learne, examples are before vs of good & euil, what to leaue or what to choose.

The Prophet Abacuch, foreseeing the state of Christs Church, what daunger should be vnto it, even the to be oppressed againe, when it was not yet halfe growen vp, he saith: *When I heard it, my belly trembled, my lippes shooke at the voice: rottennesse entred into my bowels, & I trembled in my selfe that I might rest in*

the day of trouble: heer we see the word diuiding betweene the ioynts and the marrow, how it distempered the prophets whole bodie, bicause of the heauie threatening of the Lorde, and an excellent blessing was vnto him, for this feare and trembling at the voyce of the Lord, in the day of trouble he had rest. So the Prophet Esay, at Gods threatening against his church, that euen in the dayes of Christ, her peace should be broken off, and her flourishing glorie shoulde againe be shadowed, he crieth: *my leanesse, my leanesse, woe is me:* as if he had said: it consumed his flesh, and wore away his beautie, to heare y^e voyce of the Lord against his people: if thus wee feare in deede at Gods thretenings, & as his sainctes doe vnfeignedly reioyce at all his promises, a good worke of his mightie worde is in vs, and it is hys power to our saluation: but if we be dispisers, and regard not y^e word that is brought vnto vs, a while wee may seeme to bee in peace, as the sicke man in his sleepe feeleth not his paine, but the worde will wounde at the last the spirite, and we shall feele it in our flesh, what we haue despised. We read in Daniel, of Belshazzar, a proude king, in the mids of his princes and of his roialtie, he sawe a hand writing, and the woerde of the Lorde was before his eyes: streight his countenaunce was chaunged, and hys thoughtes troubled him, so that the ioyntes of hys loynes were loosed, & his knees smote one against another, such feare and terrour came vpō him, whē the voyce of the Lord did pronounce his iudgmēt. And not onely thus, but we see it further, the wicked

Esa 24.16

Dan. 5.6.

ked not onely wounded , but also slaine with the worde of God .

When many of the rulers of the people of Israel, led the people to most shamefull idolatrie, the Prophet Ezechiel was sent to preach vnto them, & when hee prophecied before them , Pelatiah the sonne of Benaiah, one of the Princes which seduced the people, hee dyed in his presence . A like example is, of Ananias and Sapphira , who at the voyce of Peter, did both fall downe deade : so true ^{Eze. 11. 13.} it is that the worde is forceable, to deuide and enter betweene our reines, that is, to sley the wicked and to quicken the godly . Last of all, it is here sayd, that the worde discerneth betweene the thoughts & intentes of the heart, meaning, that howe so euer the heart of man is prepared, the worde of God directeth it, either more to be hardened with the deceites of sinne, or wholie to bee renewed to the loue of righteousnesse.

It followeth nowe: *neither is their any creature which is not manifest in his sight, but all the things are naked & open vnto his eyes, with whō wee haue to do.* These wordes shewe an excellent proofe, of all the former things spoken of the word : seeing it is the worde of God, how should it not haue the power of God? if among men, as euerie one hath most power , so his worde is most feared: how should it not be, but God, who is the searcher of our hearts and raines, & is almighty ouer all, but that his worde shoulde haue of nature, vertue, & power, to make the proud to feare, and to comforte the humbled?

Let vs therefore nowe be wise in time, and let the worde of the Lorde fashion all our heartes: if it doe not,yet it worketh still, and we shall one day knowe what voyce wee haue despised: for as it is heere , that all thinges are open vnto hys eyes : so wee shall heare his voyce, when in all things it shall shewe his power. It shall speake vnto all creatures , and they shall heare it : the earth and sea shall bring the bodies which they haue consumed : the fire shall yeld againe hys ashes,& the ayre her dead: the elementes shall melt away , and the Heauenſ shall vaniſhe, the Lorde shall speake, and the deade shall all arise,then ſhal we too late bewail our madneſſe,which haue heard before this voyce, and re-garded it not. And this let vs learne with it,if ſuche be the strength of gods word,of it ſelue, when yet he ſhall multiply his power, and make it alſo eternall which is infinite, what ſhall wee ſay then: but O Lorde who ſhall abide it: when hee ſhall pronounce: *Go you cursed into eternall fire*,what condemnation ſhall bee vpon the wicked: ſurely (dearely beloved) as it is greater then our heartes can imagine , ſo yet in this ſimilitude, wee may ſee, as it were an image of it: for as his worde diuideth be-tween ſoule & ſpirit,marrow & bones,cogitations and intentes: ſo we know that in euery part of the, the wicked ſhall feele gods anger : head and arme, hand and foote,backe & ſide, ſhall haue experience of his anger: all the thoughtes of their hartes ſhall be wounded with death, and ſo much the more vnspeakeable,by cauſe their bodies ſhall feele and their

mind knowe the immortalitie of death, and euer-lasting destruction, that is vppon them: whiche extreme wretchednesse, no horrour of darcknesse, no weeping and gnashing of teethe, no gnawinge of consciēce, no eternall fire, doth fully and inough set out vnto vs.

But this we leauē to the reprobate men, who euen to this day haue solde their hearts to conceiue mischiefe, and it repenteth them not. Let vs feare now in the day of health, and better things are appointed for vs: we shal heare an other voy ce: *Come ye blessed into eternall life, posseſſe the kingdome prepared for your frō the beginning,* which voice shal enter depe, and into al our members, bring a sensible feeling of the loue of God, and his greate glorie, when with heart and minde we shall see and knowe our inheritance with God in eternall glorie: whereunto, if nowe we be rayfed vp, and the promises of God beginne with vs, this vnspeakable and glorious hope, (so that our hearts be fast holden in the loue of it, neuer to change for worldly vanitie, or rather shame worse then vanitie: for with what name shall we name it, that is exalted against the Lord?) if, I say, thus the woerde of God bee vnto vs, wee haue sealed it, that his worde is liuing, and entreth into the diuision of the soule, and the spirite: and we haue beene fruitfull hearers of all this long exhortation, which the A postle hath made & ended, to stirre vp his brethren, faithfully to heare this prophet of God, his sonne Iesus Christe, and our sauiour, who hath reueled al his wil vnto vs. And thus

farre of this former parte of the Epistle, in whiche we are taught, that Christ is our only prophet: but the time is past. Now let vs pray.&c.

The 21. Lecture, vpon the residue of the chapter, the 14.15.&c.16.verses.

14 Seeing then that we haue a great highe priest, whiche is entred into heauen, euен Iesus the sonne of God, let vs holde fast our profession.

15 For we haue not an hye Priest, which cannot be touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne.

16 Let vs therefore go boldly unto the thronē of grace, that we may receiue mercie and finde grace to help in time of neede.



E haue heard (dearly beloued) howe the Apostle hath taught, that Christe is nowe our onely Prophet, & what care we shuld haue, diligently & faithfully to harken vnto him, if we will not be guiltie before God, of great condemnation and judgement. The reasons are of the apostle to proue him our onely Prophet: first, because God sending his onely begotten sonne into the worlde, made man like vnto vs, and reuealing the will of his Father vnto vs, the excellencie of his person inforceth vs to confesse, that God ordeineth him alone to be

our

our prophet.

Againe, he was faithful in the house of God, and then what needeth any other prophet vnto vs? thirdly, he was more honourable then Moses in this office, & many wayes to be preferred afore him: therefore no other Prophet is to bee ioyned with him. Fourthly the prophet Dauid said: *To day if you heare his voice, &c.* which we must needes understand, to be a perpetuall prophesie, and therefore accomplished in Christ, whome we must heare, if we wil believe, and be saued. Last of all, the force & strength of the word of God, is such, as it must needes warrant the maiestie of God in Christ the author of it: & as none other hath that glory, so none to be our prophet but he alone: vnto al those reasons he hath added, as you haue hard, ernest exhortatiōs, to giue more weight vnto them, for the better persuasion of his brethren, to whome he writeth.

Nowe, he beginneth the other principall point of this first parte of the Epistle, that is, to proue that Christ is onely priest, whiche disputation he continueth to the eleuenth chapter, as we shal (god willing) heare. He beginneth it firste with an exhortation as he vsed the like often before, and, as I saide, to make vs more carefully regarde his wordes. *Sith thē, we hane a great high priest, who hath entred into heauē, Iesus the sonne of God: let vs hold this professiō:* the force of this exhortation, is in the excellencie of the priesthood of Christe, secretly compared with the priesthood of Aaron, who was in nature their brother, in person weake as other men, in office, earthly

earthly, entring into a tabernacle made with hāds, in vertue, a figure of a better sacrificer, himselfe not profiting at all: but Christe is an other highe priest, in nature the sonne of G O D : in qualitie, great and full of glorie: in office heauenly, entring before God to be our mediatour : in vertue, holie and perfect him selfe, to purge our sinnes . This the Apostle noteth: calling him, high priest, great, entring into heauen, and the sonne of God : and so much the more we are guilty before him, if we shal not holde fast , and professe all his instruction and doctrine, Now, least we should thinke the Apostles exhortation is weake, and that he taketh it for grāted, which is in controuersie (for he calleth our Sa-our Chirist high priest, which yet it semeth he hath not proued) we must consider what hath bene spo-ken before, and so we shall see good argumentes in this exhortation for the proof of his cause. He hath taught him to be the sonne of God, made man, re-uealinge vnto vs the counsell of his father, purcha-sing a most glorious inheritance for vs,, and setting vs free from the bondage of the diuel, in which we were holden vnder the feare of death, which things before witnessed of our Sauiour Christ, and neces-sarily prouing him, for the same cause, to bee our priest, according to that trueth, in the beginning of this disputation : he calleth him, our greate highe priest. So he beganne before the third chapter: *Con-sider holie brethren, the Apostle and high priest of our pro-fession :* not yet hauing particularly spoken of those offices, but calling him by those names: because, ac-cording

cording to the description of his person before made, it must needes followe, that he was both our priest and Prophet.

Anothet argument of his priesthood, is, that hee was here in earth, afflicted as we be, submitting him selfe to death, from whiche he is risen, and now ascended into heauen: therefore he is our priest, crucified for our sinnes, risen for our iustification, and making now intercession for vs before God his fater. Thus see we vpon how good warrant the Apostle in the beginning exhorteth the to acknowledge Christ their priest: and thus muche touching this entraunce of the Apostle, into this disputation, and why he vseth such wordes.

Now, touching the matter. To teach that our saviour Christ is our onely priest, he first sheweth by the workes of Christ, what is the office of the true priest: and that is, that he bee greate and strong to beare all our infirmities: then, that hee make an entrance for vs vnto God, induing vs now with faith & boldnesse of his spirite: and finally, giving vs his grace and saluation: which things, as they were never in Aaron, nor in the sonnes of Leuie, so they haue clearely appeared in Christ, and therfore with boldenesse let vs cleave vnto him: to this effecte is this exhortation. Now, where he saith: *Sith therfore we haue a great high priest, who hath entred into the heauens, Iesus the sonne of God, let vs holde this profcission.* I would we coulde here learne of the Apostle, to bee wise. The excellencie of our saviour Christ, both of his person, and of his doinges, was a strong persuation

sion vnto him to giue glorie vnto Christ alone. Se-
 ing Christ was the sonne of God, full of power to
 doe al he would, who had entred into the presence
 of his liuing father: what man is he shall ioyne him
 selfe vnto him, to claime a parte and fellowship in
 that worke, which Christe hath taken vpon him
 selfe? who that may haue his hope and reioycing
 in Christ, will cast it off, to glorie in a mortal man?
 this madnesse was so greate in the Apostles eyes,
 that as a thing which it greeued him to remember,
 so he beseecheth his brethrē never to let it sink into
 them: but rather, seeing Christ was vnto them such
 a one, let them abide in him, & hold fast his profes-
 sion. Thus we at this day, let vs strengthē our faith,
 and aunswere all our aduersaries: if the question be
 whether iustification bee in our owne woorkes,
 let vs say: seeing Christ ſonne of the liuing God,
 hath bene conceiued of the holie Ghost, and borne
 of a virgin, and ſanctified himſelfe for vs, fulfilling
 all righteousnesſe in his flesh, and offering vs freely
 of his fulnesſe to be made holy before God, we wil
 hold this profession: and wee that are but dust, and
 full of euill, we wil not ioyne our ſelues, with ſo
 excellent a ſaviour: we renounce our righteousness
 and the righteousness of our fathers, the righteous-
 ness of Abraham, of Paule, of Peter, of the virgin
 Marie: and the righteousness of Christ ſhal be our
 righteousness alone. If we be asked, whether the
 Maffe be a ſacrifice for our finne, let vs anſwere: ſe-
 ing Christ the immaculate lambe of God, by his e-
 ternall ſpirit, hath offered vp once his owne bodie
yppon

Vpon the crosse, and giuen eternall redemption to those that do beleue, if an impure priest of polluted membres, will presume to bee one in this busynesse: let his sinnes be imputed vnto him, who with vnchaste handes, will needes crucifie againe the sonne of God: we will none of his cursed workes, but wil holde our profession. Christ is our sacrifice and sacrificer alone: & he is the propitiation for our sinnes. So in all other pointes: if Christe who came downe from heauen, and is in the bosome of his father, hath taken vpon him to be our prophet, let vs holde this profession: and not care what fleshe and bloud can say vnto vs. If Christ, to whom al power is giuen in Heauen and in Earth, who is King of glorie, and sitteth on the right hande of maiestie in the highest places; if he haue taken vpon him to lose the works of the diuel, and set vs free from his bondage, why hold we not this profession? or why runne wee vnto holie water, belles, candels, cros- ses, & such vanities: as though they holped Christ in his worke? Or if all our enimies thinke they can confute this, that here wee saye, let them aunswere vs: howe is the reason of the Apostle good against the priesthood of Aaron, that it is abolished & no other sacrifices are, but Christe: because he is so excellent a priest, the sonne of God, the great high priest, and hath entred the heauens. If this dignite of his person, proue the priesthood onely to bee his, why doth not the same proue all these thinges we speake of, to be done & wrought by him alone? or how is it possible, that his priesthood, for the ex-
cellencie

cellencie of it,cannot stand with the priesthoode of Aaron,which yet was glorious : and that it should stande with the filthy stinking priesthod of a greacie handed pope,which is lothsome to see & heare? or how can his glorie beare no fellow in his priesthod,& yet beare the fellowship or any partenership with other,in the office of a Kinge and Prophete ? Seeing then it is thus with vs, that wee be glorified to haue such a priest,so high,so greate, let vs holde (as the Apostle saith) his profellion, and acknowledge no helpers vnto him. Thus the Apostle having shewed the dignitie and glorie of Christe our priest, in the 15. verse following,he sheweth also his mercie and compassion,that we may knowe him a perfect priest:and for this cause he addeth this,least the weake Iewes should otherwise be offended, & fall at the knowledge of his glorie: for hearing our Sauiour Christ exalted as God, they woulde easily thinke:and shal the Lord againe speake vnto vs? do we not remember the dayes of mount Sinai,when he spake vnto them, and they were all afraide ? yea; Moses himselfe,did he not tremble, and the people pray,that they might heare him no more? shal it be so againe with vs? hath the Lorde spoken, and wee haue not seene his maiestie? to stop this, or like offence,the Apostle addeth this,of his compassion & loue:for we haue not a high priest which cānot be touched with the feeling of our infirmities, but was in all thinges tempted in like sort,yet without sinne:the sume of which wordes' are, that,as wee acknowledge Christe to be the sonne of God:so we also beleue that he was made

made man like vnto vs: and in this participation of nature,hath taken also vpon him, al our infirmities accounting them ar his owne: so that we may bee bolde to come vnto him, who is no more fearful in the glorie of his maiestie, but louing in the similitude of our nature. And that it is saide here, hee suffereth with vs, is intempted as we, made like vs in al things, we must vnderstand it, by reason of that spirituall and vnspeakable coniunction we haue with him, in that he is our head, and we are his members, a vnitie not knownen of flesh and bloud: for it is not made of ioynts and sinewes, but seene onely with the eyes of faith, according as it standeth by participation of the same spirite: and when we shal know what the spirite is, we shall see the band in whiche we are knite together, and be able to speake it, how Christ now suffereth with vs, and how the afflictions of his sainetes are such vnto him, as if they were in his owne bodie, euен as he saith: *Saule, saule why persecutest thou mee?* by which experience, y A-potle Paule also, calleth his afflictions the afflictions of Christ: in which wee are to learne: if God haue so loued vs, we ought also to loue our brethre to remember them that are oppressed, as if wee also were oppressed in bodie: and to reioyce with those that doe reioyce, as if our owne heartes were filled with gladnesse: & a iust iudgement is vnto them al, who hauing Christ such an exāple of loue, can yet notwithstanding hate their brethren .

And here we also learne, whatsoeuer afflictions are, yet are they lesse then the strength giuen vnto
p. 369d

Our afflictions lesse then the strength that is given vs: neither shall they euer turne the loue of God frō vs: for al afflictions, without exception, Christ suffereth with vs. We see by Paule: howe many, how great, howe aboue measure were his troubles, by sea, by land, of friendes, of enimies, in bodie, in spirite: yet calleth hee them all the afflictions of Christ, and his suffering. Lazarus in al his pouertie, sickenesse, sores, suffered nothing, wherin Christ was nor partaker of his greefe: if the paines and miseries of patient Iob, were nowevpon any man: even Iob fealte nothing which Christe fealte not with him: for while this mysterie is, which is for euēr, ȳ Christ is the head & we the bodie, how shuld the body be hurte, and the head not touched with the paine of it? Let vs not then care what crosses we beare, for as their is none more shamefull then the crosse of Christ so all ours are accounted, as hys. If wee be poore, sicke, contemned, imprisoned, or

2 Cor. 5.21: whatsoeuer is the fruit of sinne, God is not as man, to turne his face from such children, but we are the dearer in his sight & euery crosse sealeth the loue of Christ, that he suffereth this with vs, to the end hee might neuer cast vs away: euen as he was made sin for vs, who knewe no sinne, that wee might bee made the righteousnesse of God in him. Who nowe can be discouraged with the afflictions of his life? or be enuious against the wicked man if wee see his dayes full of peace and prosperitie? No, no, these be but broken weapons, and can not enter to the hurt of our soule: onely let vs take heed of sinn, that it reigne not, nor haue any kingdome in vs: for there-

therein Christ hath taken no parte, and by it onely we are separate from him, as by that with which he will haue no fellowshipp.

And where it is heere sayde, that our Sauiour Christ was like vnto vs in all things, except sinne, it is a cleare place to teach vs, what to beleue of the true humanitie of our Sauiour Christ. Leau off foolish and vaine questions, in which there is no edification: dispute not of particular things, this or that wherein the foolishe minde may fall into heresie, and thy foolish harte may take offence, but beleue it stedfastlie that thou hast learned truely, that in all thinges Christ was like vnto thee(sinne onely excepted:) if any thing bee spoken of his humanitie, not agreeing with this, it is false, and to bee refusid.

It followeth nowe in the last verse : *Let vs therefore go with boldnes vnto the throne of grace, that we may obteine mercie, & finde grace to helpe in time of neede.* In these words the Apostle concludeth, wherefore hee hath thus magnified y^e Priesthood of Christ, & what benefite we haue by it, that is: to goe with boldnes vnto the throne of God, & knowe our selues assuredly reconciled vnto him: in consideration of which excellent & vnspeakable benefit, he maketh his conclusion by waye of exhortation, that wee might neuuer be slacke and slouthfull to receiue so great a blessing, nor by any vnthankefulnesse shew our vnworthinesse of it. Nowe in these words are many especiall good lessons for vs to learne: firste, where he saith: *Let vs goe,* which exhortation hee

Aa,ii.

groun-

grounded vpon the former wordes, that Christ (as he saide) is entred into the heauens: we must heere learne to applie it to our selues, all that Christ hath done, as in deede he did it not for his owne caule, but for ours: and we learne how it belongeth vnto vs, euē as it is wrought by Christe in our nature, whose members we are.

And thus whatsocuer we can see in Christ that he hath done, and whosomeuer glorious promises are made vnto him: let vs knowe our vnitie that wee haue with him, and all blessings, that they are ours. If he haue ouercome sinne we haue also ouercome it. If he haue vanquished death, we haue vanquished it also. If he haue risen frō the dead, we shall rise also. If he haue ascended into heauen, we shal ascend. If hee sit on the right hand of maiestie: wee shall also be glorified, and see GOD as he is: for we be ioyned all vnsperably vnto him, as the head is ioyned vnto the bodie, by the wonderfull mysterie of Gods wisdom, who hath made him of our nature, and giuen vs of his spirite: and in this fellowship with him which he hath giuen vs, there is nothing so grea^t, but hee hath giuen vs with him, the righ-teousnesse of all hys workes, and glorie of all hys inheritaunce with him, is ours, and wee are also Lordes ouer all: whether it bee Paule, or whe-ther Appollo, or whether it bee Cephas: whether the world, whether it be life, or whether it be death, whether things present, or whether things to come, all things are ours, and wee are Christes, & Christ is Gods.

Thus

Thus we must applie it, and make it ours, which Christ hath giuen vs: euен as the Apostle saith of this, that Christ is our high Priest & mediatour: let vs therefore goe vnto the throne of grace.

An other thing we must heere note, that the Apostle exhorteth vs, to goe with boldnesse, teaching vs, that a constant perswasion, and good assurance of Gods fauour, doe highly commende our prayers vnto God: and without it, wee are like vnto the floudes and waues of the sea, which are rouled vp and downe with the winde: and our hope with God is frustrate. Now, this boldnesse which is thus necessarie for vs, wee must learne likewise, both howe we haue it, and what it bringeth vnto vs: howe wee haue it, wee can no waye better learne, then by the Apostle him selfe, who making againe this selfe same exhortation, in the tenth chapter following, saith thus. *Seeing we haue this great high priest the ruler ouer the house of God, let vs goo vnto him, with a true heart and full perswasion of faith hauing our hearts sprinkled from an euil consciēce, & our bodies washed with pure water:* this is then the boldenesse with whiche we approch vnto God, stedfastlie to beleue, y with the bloude of Christ our mindes are washed from impure thoughtes, & our bodies from sinne. This S. Paule teacheth in plaine & manifest worde. In Christ (saith he) *wee haue this fredome and entraunce with boldnesse, through faith in him:* & in another place he saith, this must needs be thus, that by faith onely we shoulde haue this access vnto God, else (saith hee) the promisse of God, coulde not bee sure and

Rom. 4.16 good vnto all the seede of Abraham: for hee was a father of many nations, euen of suche as were vncircumcised, and to whome the lawe was not written, therefor to the end the Iew and Gentile might both inherite this blessing, it must needs be by faith and not by works. So then thus farre we are taught by the Apostle, that if we receiue Iesus Christ to be our high Priest, our onely way to enter with him into the heauens, is by faith, and our faith hath boldnes and full persuasion, in which it is acceptable ac-

Rom. 8.15 cording to that which is written: God hath not giuen vs the spirite of feare againe vnto bondage: but

2. Tim. 2.7 God hath giuen vs the spirit of adoption, by which we crie, Abba, father. Here (dearely beloved) let vs learne to discerne spirites, and to trie whether they be of God, or no: Euerie spirite that cōfesseth Christ to be our only mediatour, is of God: for by him we haue libertie, through faith, to go with boldnes vnto the throne of grace. And euerie spirite that denieth Christ to bee our onely mediatour, is not of

2. Ti. 2.16 God, but it is the spirite of Antichrist, of whom we haue heard, that he is entred into the world: for god

Eph. 2.18. dwelleth in light which no creature can approche vnto, neither hath any man seene him, nor can see him, but only by christ: through one spirit we haue al entrance vnto him. These(deareliebeloued)they are ý words of the scripture, they are not the words of man: & when you are in place, obie&t them vnto the papistes, see what one word they are able to answer, who in times past, haue told you yet of a gret number of mediatours, cōfessours, martyrs, sanctes,

An-

Angels, Archangels, euerie one in his degree, they haue made them mediatours, & besought them to lead vs vnto God. I belye them not, tenne thousand of their bookeſ are yet to ſee, and tenne thouſande prayers in them, in which they haue done this wickednes . Aske them, & bid them ſpeak plain, what one worde haue they of defence for this doeing? surely (dearely beloued) I tell you the trueth, not one word they can ſpeak, which is a word of trueth, a worde of righteousneſſe, a worde of life, a worde (I meane) of God, to which you may truſt: a fonde fancie they haue founde of their owne, as hee that dreameth doth tell a dreame: and they ſay there are two mediatours, one of interceſſion, & other of re-deption : beside the foolishnes of this ſpeach, a mediatour of interceſſion, which you may as well call an interceſſour of mediation: for interceſſour and mediatour are both one: beside this (I ſay) ma-niſt folie, let them name any Apostle, Prophet, or Euangelift, vpon whome we muſt build and ſtand, that euer mentioned anie ſuch thing: let them tell of whome they learned it: ſure they will not, they are ſtarke dumbe: they know they haue no ſcrip-ture no not a word, & of their ſcholmaifter, in deed they are aſhamed: but I will tell you what they bee, and they ſhall not denie it, except they be as shame-leſſe as they of whom they are learned: Gods of the Gentiles, which are diuels, they had this worshippe amonge them: these Diuels amonge themſelues, they whiche were reputed of the lower ſort, were made, as meanes to come vnto the higher,

Wherof also they were called, *Dii medioximi*, that is gods onely for intercession: & Gentile booke are full of examples, how these things were practised: as if Neptune woulde speake to Jupiter, hee made Mercurie his meane and his intercessour, and such like toyes, which shal be abolished, and the louers of them. And we may se, how god hath recompenced this their euill vnto them: for where this is the comforte of a Christian man, to haue peace towarde God, and whiche is giuen vs, by hauing Christ our onely mediatour, they who haue made so manie coulde neuert finde it, but still they are in suspence and doubt, wauering and vnconstant in all their wayes, and this doubtfulnesse they begett and nourish vnto them selues, while they seeke so manye mediatours: and what else doe they but teach all their posteritie in choosing manye mediatours, to haue confidence in none. Euen as the rebellious people of Israel, wearied themselues, running (as the prophet sayth) like Dromedaries to euery high hill, and euerie greene tree, til they were weak and weatie, and their soules fainted in them, seeking peace and could finde none: and in deede, howe should they finde it? for though they followed a thousand Gods, yet was there but one, the God of peace, whome they had forsaken: so thoughte the Papistes seeke a thousand mediatours, yet haue they no boldnes to goe vnto God: for there is but one mediatour betweene god & vs, euen Iesus Christe, whome they for their sainetes haue forsaken: for Christ will be ioyned with no fellowes. And what a mise-

a miserable brotherhod must they then needes bee,
which haue no peace, but feare and trembling is in
their wayes.

Againe, we haue heere to marke, that the presence of God, to which Christe leadeth vs, is called heare the *throne of grace*: noting hereby, that by the merites of Christe, we be brought vnto God, as before a iudge, who from his iudgement seate, doeth acquit vs for euer, from al guilinesse of our sinnes, and therefore, called the *throne of grace*, because we be quitt onely by grace of Gods free mercie: a monument of which loue, he setteth before vs, in the name of the sete, on whiche he sitteth, and calleth it the *throne of grace*: neither shall euer man be iustified before it, who bringeth with him boldenesse of his owne workes, nature, kinred, or any thinge, and looketh not onely for his pardon by grace and mercie: neither can the Lorde any more shewe mercie vnto him, that is proude of his owne selfe, then he can chaunge the propertie of his iudgement seat, to make it no more the *throne of grace*. Nowe, it followeth: *that we may obteine mercie, and finde grace to helpe*: these wordes teache vs, what the *throne of grace* is, and what it offereth vnto vs: euē as we sayde before, boldenesse and constancie, that wee shoulde not feare to go vnto it. For, if it be a *throne of grace*, that is, of fauour, of mercy, of loue, of forgiuenesse, of life: then can there not bee in it, anger, guiltinesse, affliction of spirite, bondage, and feare of death: but, as the apostle saith here: it giueth vnto vs, mercie, grace, and helpe, in the time of

neede. Let vs not then say, as the papists say, that we ought to feare, and doubt of Gods fauour, & fil our mouthes with blasphemie, as they haue done: to saye, it is presumption, to come with boldnesse vnto the throne of grace: but let vs rather acknowledge al the goodnesse of God, and confesse, that he hath set vnto vs, a thronē of grace, before whiche we shall finde nothing but mercie, but pardon, but forgiuenes, but helpe: neither will we euer despise his grace, to bring doubtfulnes or mistrust vnto it. If the pope, who is a seruaunt of seruantes, will set vp an other thronē of a miserable bondage, or ignominie, of anger, of cruel death: let them feare before it, who list to go vnto it: for our part, we haue once accurséd both the pope & his thronē, and we will neuer more endager our selues vnto the censure of it. That which the apostle here addeth laste. *In time of neede: he applieth to that which he spake so much of before, to day: noting, (as I told you the) that euen nowe while yet the Gospel is preached, the opportunitie of time is, in which we must be faithfull, & inherite, as is were, the first fruities of eternall life, which time neglected, cannot be called backe again, though we shuld wish it with teares: and therefore let vs regarde it, nowe while it is offered, knowing this, that God hath notordeined a thronē of grace but for those which find their helpe & comfort in due time. And let vs pray, that God woulde lighten our mindes, that wee may be wise, to knowe the time of our calling &c.*

The

The 22. Lecture, vpon the 1.2.&c.3.verses of the fifth Chapter.

- 1 For every high priest is taken from among men, and is ordaineid for men, in things perteining to God, that he may offer both giftes and sacrifices for sinnes.
- 2 Whiche is able sufficiently to haue compassion on them that are ignorant, and that are out of the way, because that he also is compassed with infirmitie.
- 3 And for the sames sake he is bound to offer for sinnes, as well for his owne part, as for the peoples.



OV haue heard before, howe the Apostle hath taught, that our Sauiour Christe is our greate highe priest, and what manner of priesthood he hath: euen such a priesthood, by which him selfe is entred into the heauens, and hath giuen grace vnto vs that do beleue, that through his vertue and power, we mighte also with boldnes approche vnto G O D. This excellencie of Christ and his high priesthood, the Apostle beginneth nowe to proue, by comparing together Christ and Aaron. For, like as when he spake of his prophecie, because there was no prophet in Israell so greate as Moles, and to whome God so familiarlie appeared as vnto Moses: therefore, to proue the excellencie of Christe, he compared him with Moses. So nowe, in this matter of his priesthood, because there was no Priest comparable

comparable with Aaron, ordeined of God as hee was, with so singular honour, so greate promises, so much reuerence of his people: therefore he compareth Christ with Aaron, that by the difference, it might more clearlie appeare, that Christ both must needs be an high priest, and in honour alone farre aboue al other. He beginneth his comparison thus: *For every high priest is taken from among me, and is ordeined for men in things pertaining to God:* That is, those which are priests after the order of Aaron, firsste, in nature are their brethren, men like vnto them selues subiect to all infirmities, whiche the people are subiect vnto, hauing nothing in them selues wherin especially to reioyce, but are like vnto other me: againe, they execute their office, and do the worke appointed them, not for them selues alone, as men hauing a priuate busynesse, but in the name, & for the benefite of the whole peoplet, that the fruite of their labour might redounde vnto many, and they serue the people in things apperteining to God. A thirde propertie of that highe prieste was, that hee came not beefore God in his owne vertue, but brought giftes & sacrifices with him, for reconciliation: by giftes, he meaneth all oblations of thinges without life, which apperteined to the sacrifices: by sacrifices, all beasts which were killed and offered, according to the lawe.

An other thing required in the priests of the old lawe, which were after the order of Aaron, the Apostle addeth in the second verse, in these words, *which is able sufficientlie to haue compassion on the which*

are ignorant & out of the way, This propertie here spoken of, is compassion, in feeling the sinnes , and errors of the people, as if they were his owne : and hauing a continuall care, howe to enstruct them & teach them in the right way , that they might caste from them all this corruption , and bee reconciled vnto God . After this, hee sheweth the cause why this compassion was in him, & how he was made so louing : *Because that he also is compassed with infirmy*, that is, had experience in his owne fleshe, howe proue they were to sinne, how subiect to temptation, how soone seduced from good to euill , and howe readie to fal from life to death: of which infirmities, he was so partaker, that the smart and stinge of them was in his own flesh, & dayly he was wounded with his owne concupisence, to doe thinges that hee woulde not : and therefore greeued with himselfe , and hauing pittie on his brethren , hee willinglie executed his Priests office, & did it gladly, which he found by experiance must be done of necessitie, or no fleshe shoulde be saued, and offered sacrifice in signe of the purging of their sinnes,, and reconciliation vnto God, as the Apostle adderth in the thirde verse: *And for the same sake he is bound to offer for sinnes, aswell for his owne parte as for the peoples: and thus farre, of this beginning of compatison betwene Christe and the priests of the law, setting nowe downe the properties of the priest , and after shewing the great excellencie that is in Christe, aboue them.*

Now,in this we haue to learne many profitable
instrucci-

instructions.

First, where he saith: *For every high priest is taken of men, and appointed for men, in things apperteining to God,* we learn, that no man can haue accessse or entrance vnto God, but by a mediatour: the Lorde woulde not then receiue the peoples giftes, their offerings, their vowes, their prayers, their thankes giuing, what so euer it were: no man in Israel, were he never so holie, had his accessse vnto God, but by a mediatour: nor he offered any thing vnto God, but by the priest. This was then their schoolemaister, to leade them to the Messias, without whome they knew, there was no agreement betweene God and them: so that we knowe, they were taught in the same faith that wee bee taught, that man through sinne was once cast out from the presence of God: and from thenceforth for euer, to dwell in his shame, except some other woorke reconciliation for him: for man had loste all his owne power, and as Adam was, so were all the children of Adam.

Psal.14.3. *All were gone out of the way, they were all corrupte there was none that did good, no not one.*

An vnpossible thing for all fleshe, euer againe to come into the presence of God, without a mediatour, in whome GOD woulde bee againe reconciled.

This doctrine the Lewes were taught in their high Prieste, who onely entred before the Arke, where was the signes of Gods presence, and all people else forbidden to approche neare. And as thus

thus they confessed the necessitie of a mediatour, so further in the person of the high priest, in that he was taken from among men , that is , was a man, like unto his brethren,they learned also y this mediatour should be a perfect man.

For , when God who wrought daily among them , by the ministerie of Angels , glorious and fearefull woorkes , yet neuer appointed Angell, nor other creature to make the peoples sacrifice, and offer vp their vowes and prayers vnto him, to come vnto him in the peoples name , to craue pardon and forgiuenesse of sinnes : but in an vnchaungeable counsell , euer reserued this woorke vnto the priest, one of their brethren, a man like to them selues, hee taught them plainly , that hee shoulde be a perfecte man , of their owne nature and substance,who so euer shoulde reconcile them vnto God.

Againe,in that the priest came not with emptie hands before God,neither yet might do except him selfe would be destroyed, but he had with him alwayes his sacrifice,to acknowledge all men endebted vnto God,in paiment whereof, he woulde bee reconciled : they learned herein , that their mediatoure must also offer vp a sacrifice for them , in whiche God woulde bee pleased, and accept it as a sufficient payment of all our debttes vnto him : which sacrifice they knew well, should not be the bloud of calues,& goates: for it is to vise a thing to appease the anger of GOD , but another sacrifice, holy & righteous, without spot of sinne,vnblameable

able before God, with such a one God woulde be pleased. Thus the Israelites being instructed, of necessitie, to seeke a mediatour, and that mediatour to be a man, and that man to offer vp a sacrifice of his owne, without spott or blemishe, a satisfaction for our finnes, and a reconciliation to God: in this they were instructed, to confess as we confess, & to beleue as wee beleue: that as there is but one God, so there is but one mediatour betweene man and God, euен the man Iesus Christ: who gaue himselfe to be the price of the redemption of mankind: that is y^e fayth of Gods elect, holden of Abraham, Isaake, & Jacob, aswell as of vs: the faith of the Saincts from the beginning: and we to whome now it is moste clearely reuealed, let vs be thankfull for so greate a benefit, in more constancie of our faith, neuer to be remoued from this holy trueth. As oft as we speake of a mediaiour, let vs confess, there can bee none among angels, for they are no men: nor among the Saincts, for they were all sinners: neither among al other creatures, for they are corruptible: so that we will not giue neither gold nor siluer for y^e redemp-
tion of our soules, nor trust in the merites of saints and angels, who al went vertue for this worke: but when wee thinke of any mediatour, wee will confess Iesus Christe the sonne of God, the sonne of Dauid, the onely mediatour, and purger of oure finnes.

And here further let vs learne, seeing a priest is to doe our thinges before GOD, and to offer for our finnes, let vs knowe these two thinges both to
be

be done by Christe for vs, that is, both to make intercession, and to purge our sinnes, in neither of which workes, let vs attribute any thing to anye other, excepte wee will robbe Christ of the glorie of his Priesthoode: wherein wee may see what the Papistes haue done: for if wee bee wise to iudge rightly, and will see that whiche God setteth before oure eyes, wee can not choose, but wee muste needs see howe they haue taken both these thinges of the Priesthoode of Christe, and giuen them vnto other.

First, for the oblation of Christ to purge our sinnes, if we will acknowledge it, wee must confess, that it was done but once, and must neuer bee repeated the seconde time, both as the Apostle after in plaine wordes teacheth vs, and as the nature of Christes Priesthoode doeth necessarily prooue: for hee hath his Priesthoode abyding euer, euen as hee liueth euer, neither can it bee carried ouer to an other: but as the sacrifice is his owne, so he is Priest alone, to offer it, whiche hee did once vpon the crosse.

Cap.7.24.

Therefore, their Masses are aboue all sacrilege accursed, in which they say that the Priest though vnbloodilie, yet hee offereth in a propiciatorie sacrifice the naturall and royll bodie of Christ, and not onely thus they transferre the purgation of our sinnes from the altar of the crosse, where it was made by Christ, to the altar of an Idole, where they woulde doe it by a Priest, but they doe not so muche as confess, that it was once perfecte and

full vpon the crosse, but finde wants in it there offered. I slander them not, for it is their owne doctrine, neither, am I sure, will they denie: the selues write, that Christe satisfied for sinnes before Baptisme, both for the guiltinesse and punishment of of them: but as for sinnes after baptisme, hee tooke onely away the guiltinesse of the faulke, but left the the punishment for our selues to beare, so much as by afflictiones of our life, and by purgatorie after our life, we could possiblie endure.

Thus lame they leaue vnto Christe the purging of our sinnes, y^e highest part of his priesthood. The other part of his intercession, they handle it no better: for doe they not pray vnto al saincts & Angels? do they not cal the virgin Marie the Queene of heauen, the gate of Paradise, the treasurese of grace, the refuge of sinners, the mediatres of men, our life, our delight, our hope? and after this what can they leaue vnto Christ: And this (dearely beloued) I allege not vnto you, out of priuate mens writings, which they might denie, but in their sacred holyc masse booke, these things are writen. In their masse of the annunciation, they sing this song:

Salve virgo virginum,

Mediatrix hominum.

All haile, virgin of virgins, the mediatresse of men.

In the masse of the conception, they sing this:

Tu spes certa miserorum,

Vere mater orphanorum,

Tu leuamen oppressorum,

Medicamen infirmorum,

Omnibus

Omnibus es omnia.

Thou art the vndoubted hope of the miserable, the mother in deed of Orphanes, the refreshement of the oppressed, the healing medicine of all the diseased and thou art all things to all men:

You heare the rime of all this I am sure, and for the matter, it is not worth englishing. Nowe, ioyne vnto this, more out of the malle booke.

O felix puerpera,

Nostra pians scelera.

O happie bringer foorth of children, cleansing our wickednes &c. and out of the portesse:

Tu per Thome sanguinem &c.

O Christ, make vs to ascend vnto heanen, whether Thomas is ascended, and by the bloud of Thomas &c. And tell me nowe, what is left vnto Christe to be our mediatour? Surely (dearely beloued) the trueth is, euuen as the Lorde hath persuaded vs this day: he that boasted so long to be ſt vicar of Christ, we haue tried him, and found him to bee the verie Antichrist, who denieth in deede Christ to be come in fleshe, while thus he denieth him to be our onely mediatour.

Nowe, let vs returne further, to heare what the Apostle teacheth. The fourth propertie here mentioned, requisite in a priest, is, that he haue compassion on his brethren, according to that feeling which is in his owne flesh, of his own infirmities: this compassion is, to reioyce with his brethren, in all well doing: and to be greeued for them, in their sinns & errors: which propertie the Apostle saith was in

the Priest of the lawe, in a certaine measure , as hee
was helpe by experiance of him self, and so much
as God accepted in him, who was for a time y priest
of his people.

This ought to bee nowe a speciaall instruction
vnto vs all, bycause wee are all made a spirituall
Priesthoode vnto God, to offer vp our spirituall sa-
crifices, that we shoulde haue this compassion one
towarde an other, to delight in the well doeing of
our brethren, as hauing receiued the same spirite of
faith, and to be greeued with their offences, euен as
men subiect to the same infirmities . This reioicing
was in Paule when he wrieth to the Philippians,
Phil. 2. 17. that if he might procure their faith & constancie of
godlinesse, though it were with losse of his lite, yet
he would rejoyce with them, for their gret blessing
and this holie sorrowe for our brothers fallings, the
same Paule expreſſly commandeth vnto vs all, wri-
Gal. 6. 1. ting to the Galathians: brethren, if a man bee fallen
by occasion into any fault , ye which are spirituall,
restore ſuch a one with the spirite of meeknes, con-
ſidering thy ſelfe, leaſt thou alſo be tempted : if this
then be in vs, and our brotherly loue bee measured
with this line, we are all this day, Priestes vnto our
God, offering vp a moſt ſweete ſmelling ſacrifice,
euerie one his brethren, to bee ſeruaunts of righ-
teouſneſſe vnto God. And as this is dutie in every
one of vs, ſo especially the minister ought to bee
full of this compassion, to declare ſtill vnto his peo-
ple all the counſell of G O D, that they might bee
confirmed who are called, and conuerted who go
yct

yet astray, that with one hart and voyce, at last they
 might glorifie god together, this it is that ought to
 be: but, O Lords: how far is this from being done?
 where may we finde a man that reioyceth in hys
 brothers godlinesse, or pitith him in his sinn? who
 can boast of his friendes, of all his acquaintance, of
 all his kinred, that him hee hath brought vnto the
 Lord? how many are the ministers in number that
 are able to teach, and haue their dwelling with their
 parishioners, to teach thē to know god? surely these
 things are so farre out of order, & iniquitie hath so
 preuailed and gotten the vpper hand, that we may
 take vp againe the prophets cōplaint, *Like Priestes
 like people:* the people are so pulled with carnall con-
 cupiscence, that al their cōpanie is, for cards, or dice,
 or dansing, or banquetting, or some riot of life: the
 name of our Lorde is not remembred, but when it
 is blasphemed: this is the fellowship of y world: the
 ministerie hath not so altogether cast off shame, but
 yet the faultes of it are somewhat too great & gree-
 uous: for many of thē are hirelings: non residents,
 dumbe dogges, going a whoring (not after manie
 women, which the world would detest) but after
 many benefices, which the Lord God of Israel doth
 as much abhorre: woulde to God this complainte
 were false, and it shall be false when God shall giue
 his feare into our hartes, & giue vs eares, to heare
 that good promise of Christ: blessed are those ser-
 uaunts, whome the Lord, when he commeth, shall
 finde waking. In the meane while, if admonitions
 may stirre vp to bee wise in time, let vs heare what
 Luk.12.37.

the Apostle saith more in this place.

It followeth:bycause that he is compassed about with infirmitie: this is the cause why þ high priest had such compassion on his brethren ,because him-
 Heb.2 18; felle felte all their infirmities: thus the Apostle tes-
 tified of Christ before,that because he was tempted he was made able to helpe those that were tēpted:
 2.Cor. 1.4 and S. Paule saith,for this cause be we comforted: in our tribulation, that we might bee able to com-
 forte other in their afflictions:so our owne sense & feeling must needs be a prouocation vnto vs to pitie other: and in deede it is a thing vtterly impossi-
 ble,that whatsoeuer I suffer my selfe, I shoulde not haue a compassion of it in an other: If I be hungrie,
 I pitie all whome I heare crie for meate: If I be in paine, I pitie all which crie out in their greife:even so it is also with vs, and much more in the afflictiōs
 of spirite:I beare the burthen of myne owne sinns, if I see their lothsome apparaunce , and feele their heauie iudgement,that I mourne vnder them, it is vtterly impossible but I should hate thē in my selfe & in all men,& I will seeke diligently how to keep mē free from such a deadly wickednes. Thus we see what is the cause why we be not careful one to edifie another: that is,because wee haue no true feeling of our owne ignorance, nor perceiue anyc weightie burthē of our own sins:whē we pray thus the remēbrance of them is greevous vnto vs, þ bur-
 then of of them is intollerable, we speake with feign-
 ed and deceitfull lipes,the sighs of our harts they goe not with our words:or if they do,I appealc to

your owne harts: how carefull are ye for your brethren: for I am sure the wordes of the Apostle must needs be true, if(I say) you feele your owne sinnes, you be carefull for your brethren, wishing and procuring as any occasion serueth, that they also maye finde grace to turne frō their sinnes, & come out(as Paule saith)out of the snares of the diuel, who hath entrapped them after his owne will:& if this great ^{2 Tim. 2.16} miserie of thy brother moue thee not, thou feelest not the miseries of thy owne ioyntes and bowels, which astonishment of sense is barbarous and brutish dishonouring both the hart & countenance of a man. Another thing here to bee marked ,is that the Apostle calleth al sinnes by the name of errour & ignorances: teaching first: that all errour & ignorance before God is condemned as sin,& whatsoever man doth with al his good intents,if he be ignorant in this work,he offereth but the sacrifice of a foole; neither doeth God regard it. Wherein we may see what their Church is,whose whole religiō is blindness,& whose deuotion(as them selues confesse,) is bred & nourished by ignorance: and another cause why our sins are named ignorances, is, by cause the sinners know not their ownway, they thinke they haue peace & reioycing ,when danger and woe is neerest vnto them : they thinke their sinne is sweete & ful of pleasure,when in deed it is nothing els but anguish & affliction of spirit:for they see only with their eyes,& haue regard after the present time,not knowing ý the time passeth, & ý cōcupiscēce is ended in it,& that ý lord after will call thē to iudgmēt.

Da. 4.24. Thus the Prophet Daniel nameth the sinnes of
 Hab. 3. 1. Nabuchodonosor, his errors: & Abacuch making
 his prayer for all the sinns of Israel, he nameth them
 their ignorances: let vs therefore as the Apostle be-
 fore warned vs, beware least we be hardened with y
 deceites of sinne, but knowe for a suretie when wee
 be delited with evill, it is our error: & if wee were
 wise we woulde neuer be deceipted with so hurtfull
 entisementes.

It followeth now in the third verse: *And for the same cause he must, as for the people, so for him selfe, offer sacrifice for sinne:* In these wordes the Apostle bear-
 eth witness, of want & imperfection of y Priest-
 hood of Aaron: that though he appeared as a mediatour betweene God & his people: yet hee was not
 perfect for such a worke, but acknowledging hys
 owne sinnes, hee sette him selfe in their number
 which looked for a better mediatour, who was on-
 ly figured, could not be exhibited in his person: to
 this end he offered sacrifice, both for the people, and
 for him selfe, according as he was expreſſly coman-
 ded in the lawe of Moses, as wee reade in the ninth
 Chapter of Leuiticus, and againe after is here men-
 tioned in the ſeuenth Chapter following. And here
 we ſee the propertie required in a mediatonr, and
 that is that he be absolute & holie without ſpote, to
 whome it can not be ſaid, Physician cure thy ſelfe,
 for then could he be profitable to none: but who ſo-
 euer shall take vpon him this worke, to pacifie God
 & to conquer fathan, he must haue a body prepared
 of God to all obedience, & he must be armed with
 the

the power of God, to beare and vanquish sinne, hel, and condamnation, & so to abolish the diuell: they never knewe this, neither the righteousnesse, nor yet the power of a mediatour, who so easily haue giuen this glorie vnto weake men: for this straite condition, the iustice of G O D requireth of him, that shall reconcile man vnto God, that he bring in him selfe all the righteousnesse whiche his holie lawe requireth, by it first to sanctifie himselfe, to be accepted, and in that innocencie to beare the punishment of the sinnes of his people, that he might sett them free: then in the power of his spirite to overcome that punishment, & rise from it, that it might be abolished, and all with him might haue entrance into glorie and eternall life. Now this comparison of the apostle, somewhat more plainly appeareth, in which we see the dignitie of Christ. Aaron was in nature a perfect man, and so was Christe, and more excellent in propertie, being without sinne. Aaron ministred for the peoples sake, & for his own also beeing a sinner: Christ for his people only, himself needing nothing. Aaron offered sacrifice, but of other things, none of his owne: Christe offered his sacrifice his owne and himselfe.

Aaron had compassion on his brethren, but in certeine measure, and the greatest parte of it for himselfe, and sorrowe of his owne infirmities: but Christe, wholie was grieued for vs, and for our sakes onely he bare infirmities, of al which the doctrine is plain vnto þ people of Israel, that not Aaron, but Christ, was the great high priest to recon-

cile them vnto God: And here we se touching that that is said, þ high priest offered for his own sinnes and for the sinnes of the people, that is not meant þ his sacrifices were in deed a cleansing of their sinnes: for neither can the bloud of Calues & goates wash away that infection, nether can a sinful man offer a sacrifice of such price: onely the Lord Iesu offering his body, could doe so excellent a worke: but that the sacrifices of the law, and that þ high priest, were said to purge sinnes: it was onely in figure, as being signes and tokens of Christ, and of his bodie, to be sacrificed vpon the crosse, which redemption they confessed and beleued, in their oblations, & God sealed it vnto them, by fire from heauē, consuming their burnt offeringes. that their faith was precious in his sight, and he would perfourme his promises vnto them, according to their hope, and giue them a sacrifice for their sinn, euē his only begottē sonne, that euery one which beleued in him shoulde not perish, but haue life euerlasting: and in witnesse of this constant trueth, because there sacrifices were as figures of it, he giueth them the name of that which they figured, and calleth them sinne offeringes, and propitiatorie sacrifices, and reconciliations between God and them. And this is cōmon to al sacraments of the old and newe Testament, that they might be vnto vs sure & vndouted pledges of Gods promises, that he perfourmeth them al: therfore the name and title of the thing, is giuen to the figure: so these sacrifices were called sinne offeringes, and peace offerings: circumcision was called gods couenant, the

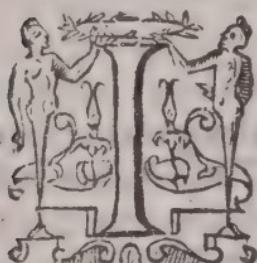
Lambe

Lambe his passeouer, the Ark his glorie, the temple
his rest, Baptisme the washing of our new birth: &
what madnes is in me, I can not tel, why they stum-
ble and fal, and are broken at this phrase: this is my
bodye. Could the name of reconliation be giuen to
the bloude of an oxe, the name of Gods benefits be
giuen to the cutting off a little skin, and to a white
lambe his glorie, his blessednesse, his righteousnes,
to gold, to stones, to water: and cannot the name of
y body of Christ be giuen vnto bread? or could not
the name of forgiuenesse, of mercie, of couenant, of
glory, of presence, of righteousnes, change y nature
of gold, stones, fleshe, water, and such like: and must
needes the name of y bodie strait change bread into
fleshe? or is not the sacrament of Christs bodie and
bloud, as glorious a mysterie, as ful of truth as other
sacraments were: & why should it not haue a greater
honour, named by the thing which it representeth:
but this as occasion is offered, and in a worde, for y
thing is plaine to those that wil vnderstand, & they
y with affection haue robbed themselues of iudge-
ment, let vs pray for them: and they that do belong
vnto the couenant, shall one day with vs confess y
true doctrine of the sacrament in which it is sealed:
Now let vs pray, &c.

The

The 23. Lecture, uppon the 4.5.
& 6. verses.

4. And no man taketh this honour unto him selfe, but he
that is called of God, as was Aaron.
- 5 So likewise Christ tooke not to himselfe this honour, to be
made the high priest, but he that saide unto him: Thou
art my sonne, this day begat I thee, gaue it him.
- 6 As he also in another place speakest, thou art a priest
for euer, after the order of Melchizedech.



Tolde you, the Apostle here maketh comparison betweene the priesthod of Aaron & of Christ: that so by conference, the dignitie of Christ might more appeare.

The comparison hitherto hath beene in this, that the priest of the olde lawe, must necessarily be a natural man: then, that he must doe rhe worke of the people, in thinges apperteining to God: thirdly, that we must doe it with some sacrifice: fourthly, with compassion for the peoples errours: in all which Christ onely is excellent aboue all other.

Now, the Apostle goeth forwarde, and yet sheweth a fifte propertie of the high priest afore, and that is, that he was called of GOD, and thrust not himselfe into that roome & function. To this purpose now it followeth: *And no man taketh unto him selfe this honour, but he that was called of God as Aaron:* then in two verses following, sheweth howe in this

this also Christe excelled Aaron , and had a more glorious calling then hee : first,because an high decree of GOD was pronounced by the prophet , in which, vnder the name of a sonne,GOD ordeined him priest,saying : *Thou art my sonne, this day haue I begotten thee:* Again,he called him not vnto a priesthood of signes and shadowes,whiche endured but for a while, but he called him to the true priesthod it selfe,which chaunged not, but made him a priest for euer,after the order of melchizedech. So,as the sonne is heigher then a seruant: y truth better then the figure of it: and that which abideth euer, better then that which in time is abolished : so much, this calling of Christ exceedeth Aarons calling , and all the priestes of the lawe. Here let vs first learne, sith the Apostle speakeþ plainly: *No man taketh honour to himself, but he that is called of God, as Aaron was:* that both it is vnlawful for any man without a calling, to take vpon him the ministerie : neither yet any calling ought to be,whiche is not according to the will of God: for, seeing the ministerie is honourable, and he iustly honoured that executeth it faithfully : howe can I exalt my selfe, but of righte I ought againe to bee brought lowe, and in steede of glorie, haue shame? for what do I in this, but robbe christ of his glory, who is head in his church,& appointeth ministers whome he will , who ruleth in the house of Iacob , and ordeineth officers at his owne pleasure ? If in an earthly kingdome, subiectes woulde presume to take offices at their owne choyce,were it not extreme confusyon, vtter reprech

reproche and shame vnto the prince? howe muche
 more to bring this confusion into the Churche of
 Christe? Therefore, both our Sauioyr Christe him
 selfe did openly ordeine his own Apostles, and ne-
 uer any of them executed that office, but with pro-
 testation, that they had this calling of God : and
 therefore their Epistles beginne (as we read) *Paule
 an apostle of Iesus Christ. Peter the seruant of Iesus Christ.*
 And the same from y beginning hath bene a perpe-
 tuall lawe in the church of God . Moses , Dauid,
 Esay , Ieremie, and all the residue , they tooke not
 this honour to them selues, but were called of God ,
 & in the name of God they declared vnto the peo-
 ple, his visions and his wordes, from which if they
 declined to the right hand or to the left, they made
 them selues sinners : and not onely thus it is in the
 ministerie, but for as much as the apostle giueth it a
 general terme: *No man taketh honor unto himself: euen*
 in the common welth, in matters of this vain life,
 not only the God of peace wil not haue his people
 to liue in confusifon, euery man to exalt himself :
 but also limiteth to euery one, y bounds of his cal-
 ling, in which god hath giuen him honor, & with-
 out whiche, both he sinneth against God, and offendeth
 his prince y hath appointed him. The iustice
 must deal with those things which appertein vnto
 a iustice, & a judge with y things of a judge: & as it
 is rebellion for the priuate man to resist the magi-
 strate: so is it presūptiō in a magistrate, to take vpō
 him aboue his calling. We haue gotten amōg vs I
 know not what prouerb, which cōmōly we call, *A
 cast*

cast of our office: if this be to cast off the lawe of our calling, and take more honour then is giuen of the higher power, we deserue it right well, if for such prety castes, our selues shoulde bee cast quite out of our places: for in matters aboue vs, we bee all priuate men and must goe vnto them, to whom God hath giuen y judgement, where we our selues haue the place of honor: there let vs be faithfull as before the Lord. The seconde thing to be learned in these words, is, that we haue al, such a calling, as we may be sure it is of God: for we must be called of God, as Aaron was.

Here (dearely beloved) I woulde wee had no cause to complaine: or seeing thinges are so ill as they are, I would we had the spirite of the Prophet Jeremie, to wishe that our handes were full of wa-
ter, or in our eyes were a fountaine of teares, that we might weepe day and night for y sinnes of our nation: then the Lorde in due time would hearken vnto vs, and the highest from his holy seate would regard vs, that our eyes might see all our ruines re-
stored. But nowe, touching this calling in magis-
trates and officers of our common wealth, I will
say no more, but in one word, as the scripture spea-
keth. God calleth him vnto his dignitie, who is or-
derly appointed, and is a man of courage, fearing
God, dealing truely, hauing no respect of persons,
and hating couetousnesse: otherwise, if by bribing,
by amhition, or by any vnlawfull meanes, he come
to his preferment, the more he knoweth him selfe,
the more he wil feare least his calling be not of god
but

but this they will regarde, to whome it belongeth : our speciall doctrine here, is in the callinge of the ministers, wherof (by ý grace of god) I will tel you the trueth : but because this, and other thinges are nowe in bitter controuersie betweene our selues, so that the vncharitable wordes of our mouthes are witnessses against vs of the euill affections of oure hearts, & our hurtfull doings one toward another, do shew abundantly, that euil wil hath taken deepe root within vs, I protest ý I haue nether part nor fe lowship in this diuisiō, but in loue & vnitie, I beare him witnesse who speaketh trueth, and beare with his error who is deceiued, acknowledging my self more vnworthie then either both'. And that you (dearely beloued) may hold fast the bond of peace, & not be broken off, with euery temptation, I beseech you consider but this with me: hath not God giuen his gifts diuersly, to one more, to one lesse, to one ten pounds, as it is in ý parable, to anotheer but one, & can we then al know a like? must we not of necessity on know more, another lesse, one be more wise, another lesse, one vnderstand this trueth, anotheer that, euen as God reuealed it: and euery one of vs, haue our wantes, in whiche wee may be better taught : and shall it not bee euer so, as longe as our knowledge is in part, & we se not the fulnesse of al trueth? and hath not God giuen this diuersitie vnto vs for a good purpose, ý thus standing in need one of another, we should al more effectually loue and helpe one another : looke not for it therefore wee all agree, in euery thing, for it shall neuer be till wee doc

doe all see the Lorde Iesu, who onely is perfeete wisedome and trueth. But looke for this, and praye that ye may see it, that seeing wee agree in the faith of Gods elect, and in the hope of saluation, that is, in the Lorde Iesu, that we may walke together in it in loue, and keepe this vnitie of the spirit, in the band of peace. And to those who are aduersaries in this case against vs, if they vouchsafe to heare, most humblie I beseech them, to consider howe precious all trueth of the Lord is, and to separate all affecti-
ons from them, so that their heartes maye beare them witnes in the night, y both vnfeignedly they seeke it, and faithfully they will imbrace it, all that the Lorde shall reueale vnto them : whiche minde the Lorde graunt vnto vs with them, that his trueth may bee of all embraced, & his Church may haue holy peace.

Now let vs returne to our text : *No man taketh honour unto himself, but he that is called of God, as Aaron was : a verie flat and plaine sentence .*

No minister ought to be called in the church, but he whose calling may bee knownen to bee of God. Such persons, such qualities, such places as may be knownen, y lorde hath ordeined, onely such electi-
ons ought to be in the Church: and this all men must needes graunt . Hereof I may first conclude, touching the person of the minister: that because in all places, by the Prophets, by the Apostles , by our Sauiour Christ, GOD alw ay requireth, that his ministers bee of good reporte , well grounded in faith, able to teache his people: therefore if ruf-
fians
Cc.

fians, if Papistes, or men of an vnknowen religion: it ignorant men, and not able to teach, bee chosen vnto this office, I dare boldly affirme it, their calling is not allowed of God. And therefore not accusing anye of ruffianrie, or poperie, I leauue that vnto the Lorde: yet I thinke it not amisse, to adde a worde or two of their popish orders, and priestes of their calling.

You knowe first this certaine principle: *No man ought to take honour, but he that is called of God, as Aarō was.* Now woulde I faine know, of all those orders which the Papistes had, what one of them was of God? either touching the worke whereto they are appointed, or else the qualities required in them, of which they bee examined? For first, touching the qualities of Gods ministers, of which the Church examineth them, wee all knowe this day, that these they are: they must bee blamelesse, watchful, sober, modest, harberours, wise, gentle, apt to teach, able to conuince the aduersarie, such as gouerne well their whole families, no drunckerdes, no quarellers, no couetous men: these bethe qualities that God requireth. But the Pope howe doth he examine hys Priestes? the Bishoppe or else the Archedeacon, with some other Priestes, they call the parties, and examine them: first, whether they be xxv. yeare olde: then, whether he vnderstand any latine: then, whether his father and mother were honest, or whether he be a bastarde: fourthly, they must marke & handle euerie member of his bodie, whether they bee sounde, and number his eyes, his ears, his nostrels, his

his handes, hys fingers, his feete: and if they mistrust, he must put off his shooes, to see whether hys feete bee of woode, or no: Fiftly, whether hee haue chast fleshe, that is, whether hee haue married two wiues, or else a widdowe: Sixtly, howe long hee hath ben in orders: and what, when, and of whom, hee hath his orders: Seuenthly, what liuing he hath to mainteine him, either by patrimonie, or by benefice. These thinges, by streight examination beeing well knownen, then the Bishop telleth them, that there be xi.ii. especiall thinges, which Sainct Paule to Timothie, requireth in a minister, and wisheth them to consider of them. Was there euer darke night so contrarie to a shining daye, as these bables of Antichrist, are contrarie to the ordinaunce of God?

Nowe, touching the office, wherevnto G O D appointeth the ministers of his Gospell, is it not this: to preache his worde, and minister sacramentes? other gouernours of his Church, are they not for the peoples obedience vnto his worde, and for prouision of the poore? But the Popes officers from the highest to the lowest, what similitude haue they with these? The first officer in their church is a porter, and he hath this authoritie giuen him, to ringe the bell, to vnlocke the Church and vestrie doores, to open his booke, if any man preache; and this hee is charged to do syncerely, euен as he will make his accompt to God.

Their second officer is a lesson reader: & he must reade, or sing the lessons, and hallow breade, and all

greene fruite, and studie the booke in whiche their lessons are, and all this he must do faithfully, and to the full. The thirde office they haue, is, to coniure: and the exorcist, or coniurer, he hath charge with a certaine charme to cast out diuels, to bid them that do not communicate, departe, and to power water into the chalice at communion: and this hee muste doe verie diligently . Their fourth office, is of A-colites: and they must carrie the candlestickes, light the tapers, and prepare bread and wine, when there is a communion: and of this they must haue great consideration . Their fifth order of office, is of greater accompt, and is of subdeacons: and they muste prouide water against masse, washe the palles, and corporasse clothes, giue the chalice and couer vnto the deacon: and this they must doe verie cleanly and diligently : beside, they muste vowe chaſtitie, serue at the altar , and haue authoritie to reade the Epistle for the quicke and the dead. The sixt order is, of deacons: and he may sometime for want of a better baptise and preach, but the especiall charge & authoritie is, to serue at the altar, and reade the gospell for the quicke and the dead : and hee must greatly bethink him, what an high degree hee hath taken . The seventh order is, of priesthood : and it is tolde him that he must preach , baptise, blesse, & rule, but his principal and sole authoritie giuen him in consecration is, to say masse, offer sacrifice for the quicke and the dead, and to forgiue sinnes. This authoritie hath also the Bishoppe, when he will : and specially, he must beare a croſyre staffe, wear a ring, and

and rule ouer other. The pope himselfe, he may do the like, but especially he may weare a crowne and a pall, and hath fulnesse of power to doe all thinges, for the glorie of God , and the blessed virgine, and the holy Apostles, Peter and Paule, and for the Churche of Rome. These (dearely beloued) are the orders of the Popish church, not one worde feigned of mee, but euerie whit set out in their owne Pontificall, as you may plainly see it. Now iudge your selues, & I appeale to the conscience of euery man that hath an vnderstanding hart, whether such creatures haue their calling of God, or no? I might likewise alledge that fourme and manner of ordeining as contrarie to Christes institution as these former are: for, where Christes ordinance is, that his ministers should be made with prayer and fasting , and with laying on of handes : they, as men thinking basely of suche simple dealing , and a greate deale more: to making of their priestes, they must haue oyle, candeis, basens, towels, amices, albes, stoales, gyrdles, maniples, myters, booke s, crosses , linnen bandes, chalices , pattens, singing cakes , wine and water, flowre, and suche other thinges , trifled and toyed with all , with so many foolishhe gestures, as I am persuaded, that any wise man, this day, reading it in their owne booke s, woulde abhorre it, either as intollerable pride , or vnspeakable foolishnesse: but wisidome is the Lordes, and he giueth it to whome he will : and let vs praise him for his goodnessse, to whome he hath giuen eyes to see. If any will here obiecte, notwithstanding all these

abuses: yet the Priest had that whiche was principall libertie to preach, and minister sacramentes: therefore their minister not to bee reieeted.

I answe're in this: on one side was the greate goodnesse of God, that in time to come, his chil-dren might assuredly knowe, he referued to him-selfe a Church, euen in the middes of al desolation, and that he called them by his worde, and confirmed by his sacramentes, euen as at this day, for seeing there can bee no sinne so great, but faith in Iesu Christ scattereth it all away, it was impossible that the man of sinne shoulde so much adulterate, either the worde of God, but that it shoulde bee to the faithfull a gospell of saluation: or else the sacramentes of God, but that they shoulde be pledges of eternall life to those that did beleue.

Againe, on the other side, in that they kepte this authoritie to their Priests, to Preach and to baptise, it was the pestilent sleight and subtilitie of the diuel, the more easilie by such a colour to deceiue them: for if he had vtterly denied preaching of the Gospell, and vse of sacramentes, who would then haue beeene seduced? these bee his wayes to destroy Pagans, and Infidiles: but to corrupt the Churche of God, he putteth on an Angels clothing, that vnder pretence of holinesse he might deceiue. And indeede hee did deceiue: for he hath so farre prophanned the preaching of the Gospell, and the sacramentes of Christ, that we ought according to the worde of God, to separate our selues, and to saye, accursid, to all their doings: although God of hys

infinite goodnesse, who calleth thinges that are not, as though they were , euен in that ministerie gaue grace vnto his Saincts.

I say therefore againe, as I saide before, that in the Popishe Church , from the crowne of the heade to the sole of the foote, not one order is of god, nor to any peece of their priesthood is honor giuen of god: wherein I appeale vnto their owne consciences, whose wisedome is without affection in thē. And thus farre of this 4. verse.

Touching þ two next verses, I haue before shewed the meaning of them, that by testimonie of the Prophet, the Apostle proueth that Christ also had his calling of God , euен as Christ himselfe often witnesseth, that he was sent of his father: touching this text: *Thou art my sonne, this day haue I begotten thee:* it meaneth, that openly and plainly, God made it manifest, that Christ was his onely sonne, by many signes and miracles, in which as S. Paule saith, god was made manifest in flesh: but of this I spake more vnto you in the exposition of the first verse of the first chapter . The other text here alledged, is out of the 110. Psalme: *Thou art a Priest for euer after the order of Melchisedech:* of which text we shall also haue occasion to speake more largely heareafter: this now we haue to learne, þ this psalme is ment of Christ, & this sentence is his calling to þ priesthod, of this þ Apostle is a plain witnes, & our sauour Christ in þ 22. of Mat. teacheth þ this psalme could not be ment of David, bicause it is said in it, *The Lord said unto my Lord, sit thou on my right hand, vntill I make thine enimies thy footestoole :* and reason teacheth it playnely :

for seeing, as is heere alledged, it is to the praise of an high priest, howe coulde it be of King Dauid, to whome the Priesthode in no cause belonged? or how coulde it be of any Priest of the law, who had their proper calling of GOD, where this was an other, after the order of Melchisdecke, who was both a King and a Priest and therefore it is plaine to be meant of Christ who was figured in Melchidech. The conclusion then of the Apostle in al this, is that Christ had his calling of God, as Aaron had, and a more glorious and excellent calling, therefore a greater high Priest then any before him: but the time is past. Let vs pray, &c.

The.24. Lecture, vpon the 7.8.and.9.verses.

- 7 Who in the dayes of his fleshe did offer vp prayers and supplications, with strong crying and teares unto him, that was able to saue him from death, and was also heard in that which he feared,
- 8 And though he were the Sonne, yet learned he obediency by the thinges which he suffered.
- 9 And beeing consecrate, was made the authour of eternal saluation unto all them that obey him.



He Apostle, in this Chapiter, beginneth to proue our Sauiour Christe to bee the onely high Priest of the newe Testament: and because the people of Israel

of Israel, had so greate affiaunce in the priesthoode of Aaron, that they' coulde hardly be drawen away from the reteining of it , thinking assuredly, that vnto that Priesthood, the law and testimonies of God had bene tyed for euer : and not knowing that all ceremonies of the lawe were ordeined vntill the time of reformation , in whiche Christe should appeare and chaunge that Priesthood, to become him selfe vnto vs a Priest of a better testament : therefore the Apostle first setteth foorth the properties of the Priesthoode, according vnto the lawe, and after by comparison applieth them vnto Christe, in whome they all shine in a muche more excellent sorte, then before in Aaron : and therefore it can not be, neither breache nor dishonour vnto the lawe of GOD, nor the Priesthood of it , if the shadowe and the figure, whiche was Aaron, should nowe be taken away: and the bodie and the trueth, which is Iesu Christe, shoulde be established for euer.

The propertes which the Apostle speaketh of, necessarilie apperteining vnto euery priest, as vnto one that must be a Mediator, are these : that first he should be man as we are, as Aaron and his posteritie were. For neither Angell nor Archangell, nor principalities, nor powers, can doe this worke , to present fleshe and bloud vnto the Maiestie of G O D, when them selues are but spirites : and therefore Christe, that he might bee high Priest, tooke not an Angels nature, but was made of the seede of Abraham, like vs : that as there is but one God , so there
shall be but one high Priest, and that he might

mighty bee but one Mediatour betwene God and man, euen the man Christe Iesus, in this respect as able to bee high Priest as Aaron him selfe, beeing as naturally and as truely cloathed with our fleshe, as Aaron was.

The seconde propertie of the prieste, is, that hee should beordeined, not only for him selfe, to make his owne attonement, but also for other men, to accomplish whatsoeuer was betweene God and them: that where they were before enimies and straungers, they might by him be reconciled, & haue free accessse vnto the throne of grace, to finde mercie & succour in due time: and for this cause Christe alone is a perfect Priest, more excellent then Aaron, who was incombred with his own sinnes, to make first reconciliation for them, and therfore could not profitte other. And as this was the Priestes office, to be a Mediatour for other, so the meanes he must vs: and the mediation to bee wroughte in this work, was to offer vp gifts and sacrifices of sinnes: that is, to present vnto God the sacrifice of righteousnesse, pure and holie in his sight, in whiche hee might be pleased, & the sinnes of the people might be taken awaye: the which sacrifice, because it must bee so pure, that in it, they for whom it was made, must be sanctified, and so precious, that it muste bee a sufficiente purchase to redeeme man from all transgression: therefore it coulde not bee made with the bloud of Calues or goates which can not take away sinne, nor with gold nor siluer whiche cannot redeeme our soules, nor with meates and drinke

drinkes which profited not thē that were exercised therein, nor in any such carnall rites, for which y^e priesthooде of Aaron was ordeined: and therefore, an other priest must make this sacrifice, whiche can not bee any other but Iesus Christ, who beeing made high priest of the good thinges to come, by a greater tabernacle, and a more precious sacrifice, euēn by his owne bloud hath obteined for vs an euerlasting redemption, and therefore is nowe to be acknowledged our onely Prieste : the firste Priesthooде , and the first law, beeing altogether abrogated.

One other propertie of the priesthood, is, y^e none thrust in himselfe, beeing not appointed, nor take vnto himselfe this honour, being not called vnto it. And God euer shewed himselfe a readie reuenger against all such as shoulde defile his priesthood , to take to themselues the dignitie, to which they were not appointed. But this calling also was giuen vnto Christ from God his father, as before vnto Aaron, both by worde and by othe, that no fleshe shoulde resist it, euēn as it is written : *The Lorde hath sworne and will not repent , thou arte a prieste for euer, after the order of Melchesedech :* so that in this behalfe, our faith muste bee euer strong, that the calling of Christ is of the Lord, euēn as the calling of Aaron was: and with so muche the greater iudgement it shall bee rejected, because it was confirmed with an othe,

The last propertie in this comparison is, that the high priest of the law should haue au inward comparison

passion toward them that were ignorant, & were deceiued: in which perfect knot of vnfeigned loue, his ministerie was accepted of God, and his sacrifices receiuied & accounted holy: and lest he should cast from him his brotherly affection, God printed deepe in his owne bodie the infirmities of his brethren, that according to the measure of grace which he had receiuied, he might in deede bee moued with his brothers harmes, as with his owne: so that he did not withdraw him selfe from the seruice of the Sanctuarie, but put on the holy garments, was annoynted with the holie oy le, bare the names of his brethren before the Lorde , presented their sacrifices, abstained from wine and strong drinke, mourned not for his frendes that were departed , taught digentlie the people, praied for their transgressions and bare the burthen of his people, as God had laid it vpon him .

But yet this propertie exceeded more in Christ, then in al the tribe of Leuic: & the bowels of al compassion were more large within him , then the vtmost braunches of it in any other creature . And this the apostle noteth in this place, which now we haue in hand, in which wee may see(as in a moste lively glasse)the perfect beauty of al excellent loue. The thinges,they were not light, nor the sorrowes small , nor the sighinges few in number , nor the praiers faint, nor the anguish of spirite little, nor the death easie, by which he hath sealed it vnto vs, y he had compassion on his people:but as the Apostle saith: *In the dayes of his fleshe:*(while he was here clothed

clothed in mortalitie, like vnto one of vs, to the
ende hee might be faithful for our sakes) he did offer
vp praiers & supplications, with strong crying & tears vnto
him, that was able to saue him from death, and was also
heard in the things which he feared, and beeing him selfe
the sonne, yet hee learned obedience by the thinges whiche
he suffered and beeing consecrate, was made the authour
of eternall saluation to them that obey him.

These wordes, my deare brethren, we haue now
in hande, to searche and examine what the spirite
teacheth vs, so muche ſy more carefully to be hearken-
ned vnto of vs, how muche the more plainly it ſet-
teth forth vnto vs, the greate loue and compassion
that Christ beareth towardes vs. Two thinges espe-
ciallie here the Apostle testifieth: First, the ſuffer-
inges of our ſaviour Christ, and then the benefite
that we enjoy by the ſame, according as his ſuffer-
inges were onely for our ſake. His ſufferinges,
what theſe were, and howe great ſorrow oppressed
him, hee sheweth by thoſe effects which his ſor-
rowes brought forth: that is praiers, ſupplications,
cryings, teares, feare, and anguifh of ſpirite, which
thinges wayted euer vpon him, euuen to the accom-
pliſhing of all his paſſions, which was the death of
his crosse. The fruitē that wee doe reape of theſe
afflictions which he ſuffered, is the ſaluation of
our ſoules, and eternall life, if we will obey him.

In this deſcription of his offeringes, though the
thinges ar ſet forth which were common and vſu-
all vnto him all his life: yet it appeareth especially
the Apostle meaneth the greateſt conſliet of ſor-
rowe

rowe, which he had a little before his passion, described by the Euangelistes, in all similitude like unto this which the Apostle here declarereth. For as it is sayd, *He made prayers*, noting by the woordē that they were manie in number: so it appeareth in the Gospel, that beside other prayers, three times he re-

Mat. 26.42 peated this one: *Father, if it be possible, let this cup passe from me:* and as it is sayde: *he made supplications, hum-*

Luk. 22.41 *bling him selfe lowe under the hand of his father:* so it is sayde in the Gospell, that then he kneeled downe, fell vpon his face, and so prayed vnto God. And as the cause of his prayers is here mentioned, *To be deliuered from death:* so the wordes of his prayer in the Gospell are like: *Father, if it be possible, let this cup passe from mee:* meaning the death of his crosse, to which hee was condemned. And as here is mentioned his greate and lowde crying: so therē the Euangelist saith, he cryed with a lowde voyce: *My GOD, my God, why hast thou forsaken mee?* And like as heere is sayde, *He prayed with weeping teares:* so there is witnessed, that he was sorrowfull and grieuouslie troubled, that his soul was heauie euen vnto death, and that in greate agonie, his sweate was like vnto droppes of bloude: a wofull kinde of weeping, but suchē was his compassion, that wee mighte haue sure hope. And as heere is sayd, *he was deliuered from his feare:* so at that time when all his spirites were troubled, the Angell came from heauen to bringe him comfort. These similitudes, they are all so agreeable, that it is euident the Apostle respected especiallie aboue other, this parte of his passion, in which

which his perfect loue and vnchaungeable affecti-
on toward vs shined in most fulnesse of beautie, in
that it was so feruent and so deepeley rooted, that
neither feare nor trembling , nor any anguishe of
sprite coulde make him shake : nor the force of
death, nor any bloudie sweates, coulde pull it out
of his bowels.

In this one sentence (dearely beloued) there is
more for vs to leartne , then eyther eye hath seene,
or eare hath heard, or fleshe in this life shall atteine
vnto : it is the depth of the glorious Gospel which
the Angels doe desire to beholde. But to note vnto
you some thinges, in whiche our faith may bee
strengthened, we haue to learn by ſy example of our
ſauour Christ in this place, that in all temptations,
we ſhould approche vnto our God, and make our
complaintes vnto him, who is only able and readie
for to help vs: He hath not forgotten his promise ſy
he hath made of old, *Call vpon me in the day of thy trou-
ble, and I wil deliuer thee: he is a place of refuge and of
sure defence, a ſtrong tower againſt al assaultes: the
righteous man that ſhall haſten vnto him, he ſhall
be ſurely ſaued: the authour & finiſher of our faith,*
he is gone before vs, we ſhall be ſurely partakers of
ſy same mercie. It ſkilleth not how great our tem-
ptations are, into which we are fallen, nor how
manie in uumber: the Lord will deliuer vs out of all.
It ſkilleth not how manie our ſinnes are, nor how
great in our eyes, that haue procured our troubles:
the Lord will ſcatter them as the cloudes from the
heauens , and they ſhall not turne away his louing

Pſal.50.15.

coun-

countenance from vs. Let vs looke on this patterne Iesus Christ , that is set before vs : it woulde crush our flesh in peeces to beare with him: the weight of his affliction,from which he was deliuering : and it would make our teares to be as drops of bloude,to be partakers of so great auguished spirite,as he susteined, and yet it was not so great, but the comfort of the Angel sent from his father, was much greater: so that by prayer he obteined a moste excellent victorie, and hath brused the serpents head, and broken all his force : and why shoulde we then bee dis-couraged? If our sinnes be as crimson, or if they be red like scarlet,yet they are the sinnes of our owne bodies:but not ours onely, but also the sinnes of the world , they rested all vpon Christ our Sauiour,& yet he prayed for deliueraunce, and hath obteined: and therfore we may say with boldnesse,forgiue vs our trespasses. If the loue of Christe were so great,to beare the sinnes of vs al, & of them euery one hath gotten forgiuenes, how should not we that are laden but with our owne sinnes, list vp our heads into greate assurance of hope, and heare with ioyfulness the worde of promise: *I wil be mercifull to their unrighteousnesse , and I will remember their sinnes and Heb. 8.12. their iniquities no more.*

And what though our afflictions are exceeding many,that the whole heade be sick, and the whole heart be heauie, that from the sole of our foote vnto our heades, there be nothing whole in our bodies, but all wounds and swellings, and sores full of corruption? yet al this is nothing vnto his passions, by whose

whose stripes we are healed. And these troubles are nothing vnto his mightie cryinges, who was compassed about for our sakes with feares & horrours, till his sweate was as drops of bloud, and his bones brused in his fleshe. Then let the whips and scourges of our chastisement be greeuous, & let vs yet be beaten (if the will of God so bee) with scorpions. Christ, in great compassion, suffering with our infirmitie, hath borne yet a more heauie weight of iniquities, and hath beene deliuered. So that if we obey, we are partakers of his mercies, and we haue full persuasion, *that neither death nor life, nor Angels,* Rom. 8. 38
nor principalities, nor powers, nor things present, nor things
to come, nor hight, nor depth, nor any other creature, shall
be able to separate vs frō the loue of God which is in Christ
Iesus our Lord. Yea, and greater boldnes then this if it be possible to dwell within vs, y^e Apostle here hath offered it in Christ Iesu.

If all the sinns were vpon him, and all sorrowes in his fleshe, and yet from them all G O D hath heard his prayers : why shoulde we not be sure that our sinnes and sorrowes shall be done away ? why shoulde we not be sure that God him selfe hath appointed vnto all that mourne in Sion (as the Prophet saith) *to give unto them beautie for ashes, the oyle of joy for mourning, the garment of gladnesse, for the spirite of beauinesse?* Esa. 61. 3.

Let vs therefore be bold (dearely beloued) for he was wounded for our transgressiōs, & broken for our iniquities, the chastisement of our peace was vpon him: these praiers are ours, these supplicatiōs for vs, available

1. Joh. 5.4. finnes then we are able to commit: *this is our victorie* that shall overcome the world, even our faith: in all miseries, and multitudes of woe, wee are not sunken so deep in sorrow, as he that for our sake made praiers and supplications, with strong cryings & with tears, and was deliuering from his teare.

The second point that we haue here to learne in this example of our sauiour Christ, is, to knowe vnto whome we shoulde make our prayers in the day of trouble, which the Apostle testifieth in these wordes: that Christe made his prayers vnto him that was able to deliuere him from death: a rule to be kept of vs in all maner of our petitions, and supplications whatsoeuer, to make the knownen vnto him that can graunt our request, that is, vnto God: this rule was kept of the Church of God, from the beginning.

Gen. 4.26 When men were once turned from their idols, then in all their prayers, they began to cal vpon the name of the Lorde: and God himselfe at no time, doeth more sharply reprooue his people, then when they would aske of those that had no power to helpe them. This lesson, that poore Leper so defiled in flesh, had yet humbly learned, & with a pure hart he praied accordingly: *Lord if thou wilt, thou canst make me whole*: vpon this foundation, our sauiour Christ hath built vp the prayers of the true Disciples, adding it as a speciall clause vnto the prayer that he taught them: *For thine is the kingdom, the power, and glorie for euer and euer. Amen*: then let vs learne it so many as wil pray in spirite, to make our prayers

Mar. 14.

Christ hath built vp the prayers of the true Disciples, adding it as a speciall clause vnto the prayer that he taught them: *For thine is the kingdom, the power,*

Mar. 6.10.

and glorie for euer and euer. Amen: then let vs learne it so many as wil pray in spirite, to make our prayers

vnto him alone, who is able to saue vs. It is the sacrifice of the new Testament, that he hath appointed vs, that we shoulde offer vp vnto him (and not vnto other) the fruite of our lips, whiche may confesse his name: and because this doctrine hath bene troden down vnder feet, and defiled by the man of sinne with al spirituall vncleanness, I beseeche you adde vnto this one reason or two more, that you may aunswere y aduersarie, and be able to stand in the day of euill.

When our Sauiour Christ was purposed to teach his disciples a true fourme of praier, and a perfect pattern vnto which they must frame their petitiones, (or it is vnpossible thei shuld be accepted) he techeth them, that their beginning must be from hēce: *Our Father which art in heauen.* What blessing so euer we woulde haue, or from what plague so euer wee would be deliuered, he alone must be the person of whome we craue, to whome this name and calling doeth belong: *Our father which art in heauen.* If this name be none of his, he is no patrō to be called vpon: or if we will needes cal vpon him, we giue him this nāe, whether it be his or no. Christ is our good warrant, who hath made this the beginninge of all Christian praiers, *Our father which art in heauen.* Therfore the Idolaters of all ages, that haue made them selues Saincts, to pray vnto, according to the number of their praiers, so they haue multiplied their Idols: and the children of God to whome they haue sacrificed, they shall witnesse against them in y day of Christe. And you my deare brethren, against all

your enemies defende thus the holinesse of your prayer, that you knowe no other way of speaking, then as you are taught, *Our father*. Adde yet vnto this one reason more, whiche you learne of Sainct Paule, and I doubt not, but you shall bee well establisched in this present truthe.

We knowe all, and do confesse, that wee are able to doe no good thing of our selues, but all our sufficiencie is of God, we are not able so much as to

^{Rom.7.18} thinke a good thought: Yea, the verie wisedome of the fleshe is enimisitie vnto all righteousnesse, so true it is that the proprieete saith: *Euerie man is a beast in his owne understanding*. And howe much lesse then are we able to offer vp vnto G O D, that most precious sacrifice of prayer & thanksgiving, to make it acceptable in his sight, if we consult with our owne flesh & bloud and after the will of man, so make our

^{Rom.8.5.} prayers vnto God? We must needes acknowledge ^{ver. 26.27} our owne infirmities, and confesse with S. Paule,

that we know not what to pray as we ought, but it is the spirite of God that maketh request for the saintes according to the will of God: and in thys holy spirite alone we must pray, if we looke for the mercie of our Lorde Iesus Christe, to eternall life. The spirite that beareth rule in our harte, hee muste teach vs all things, or else can wee doe nothing that God alloweth. Nowe the voyce of this spirite that alwayes soundeth within vs, it speaketh not thus, either *Sancta Maria*, or *Sancta dei genitrix*, neither S. Paule pray for vs, nor Saint Peter pray for vs.

These are the spicings of the drunking cuppes of Rome,

of Rome, the sounds of wordes which the spirites
of errors haue blowen, But the holy spirit of God
that teacheth vs howe to pray , it crieth thus in our
harts. *Abba, Pater. Our father which art in heauen.* As
Christ himselfe hath been our scholemaister of no
other prayer, so the spirir that he hath giuen vs, it
knoweth no other sound, but *Abba, farber:* these are
the beginnings of our prayers. It we speake not vnto
him, to whom do we bowe our knees? If we wil
make the spirite subiecte to any other, let vs take
heed that we greeue not the holy spirir of God, by
which we be sealed against the day of fedemption.

Thus much I haue added to the example of our
sauiour Christ, who made his prayers to his father,
who alone coulde deliuere him, that wee might the
more assuredly be bolde to abide in his steppes.

It follo weth in the text. *With great crying and with
teares.* Here we haue to note, in what measure our
Sauiour Christ was afflicted, euen so farre that hee
cried out in this bitternes of his soule.

This the Euangelistes doe expresse in mo words,
testifying of him, φοβεῖται, ἀνθραμβεῖται, ἀδημοεῖται,
περιλυποεῖται, that he was greatly affrayed , altogether
astonished, euen fainting for great anguishe of
mind, and full of pensiue sorrowes . For his father
had broken him , with one breaking vpon an
other: so hee kindled his wrath against him, and
accounted him as one of his enemies: The heauie
hand of God was so greeuous vpon him , that it
bruised his verie bones, and rent his reines a funder,
hee could find no health in his flesh, but was woun-

ded to death as without recouerie.

The Euangelist himselfe beareth witnesse of this miserie, adding vnto the lowde crying, this sound of wordes: *My God my God , why hast thou forsaken mee?*

This sorrowe bycause it was not asswaged with wordes, hee cryed out aiowde, and bycause in silence he coulde finde no ease, his face was wrinckled with weeping, and the shadowe of death was vpon his eyes . For what greefe could be like vnto this ? Or what condēnation could be so heauie? When there was no wickednesse in his handes, and when his prayer was pure : when he was the brighenesse of glorie, and the sonne of righteousnesse, that shined in the worlde: yet as it were to see his dayes at an ende, and his enterprises knownen, his carefulli thoughtes , to bee so deepe grauen in his brest, that they chaunged euen the daye into night vnto him , and all light that approched vnto darknes: this was a sorrow aboue all sorowes .

When his excellencie was such aboue all creatures, that the world was not worthie to giue him breath, yet to be made a worme , and not a man, a shame of men, and the contempt of the people, al that sawe him to haue him in derision, and to shutt vp his life in shame and reproches, so vnworthie a rewarde of so precious a seruaunt: howe coulde it but shake all his bones out of ioynt , and make his hearte to melt in the middest of his bowels? howe coulde his strength not be dried vp like a potshard, and his tongue not cleave vnto the lawes of hys mouth?

mouth? Who hath beene euer so full of wo, and who hath beene brought so lowe into the duste of death? His vertues were vnspeakable, and righteous aboue all measure: yet was hee accounted amongest the wicked. His temperancie in perfecte beautie, and his appetites bridled with all holie moderation: yet they saide of him, beholde a glutton, & a drinker of wine. His behauour honest without all reproofe, and his conuersation vnspotted: yet they slandered him as a friend of Publicans & sinners, and reported him as a companion of theeues. He loued the lawe of his father, with such fulnes of desire, that he would not suffer one iote, nor one tittle vnaccomplished: aud yet they accused him as an enimie vnto Moses, a breaker of the lawe, a subueter of the Temple, & a teacher of new doctirines, such as were not of God. He harkened vnto his father in all humilitie, and loued him with all his hart, and with all his soule, so that he was obedient vnto him, vnto death, yea even y^e death of y^e crosse: yet they said of him presumptuously, y^e he blasphimed & robbed god of his honor. He was an enimie of Sathan euen to death, & by death ouercame him y^e brought death into the world, he hated him with so perfect hatred, & held stedfast y^e enimie y^e was betweene thē, vntil he had spoiled his principalities, and powers, and triumphed ouer them in an euerlasting victorie: yet horribly they reproched him by the name of Belzebub, said he had a diuell, & by the power of sathan he wrought al his miracles. O y^e dept of al abominations, & the bottomles pit of all vn-

cleanesse: who coulde once haue thought so lothsōē
 a sinke to haue bene couerted in the heart of man? O
 God righteous in iudgement, and true in worde, is
 Luk.2.35, this it that the Prophet hath tolde before , that the
 thoughtes of many heartes shoudle be made open ?
 then create (we beseech thee) new harts within vs,
 and take not thy holy spirite for euer from vs.

And you (dearely beloued) if these were the cau-
 ses that Christ had to complaine, then thinke not ȳ
 his cry ings were aboue his sorrowe: to see so neere
 vnto his harte, euē in his owne person, innocencie
 blamed, vertue defaced, righteousnes troden down,
 holiness prophaned, loue despised, glory contēned,
 honour reuiled, all godlines ashamed, faith oppug-
 ned, and life wounded to death: how could hee yet
 iust Lot dwelt among the Sodomites , and seeing
 2.Pet.2.7. and hearing such a wicked people , vexed from day
 to day his righteous soule with their vngodlie dee-
 des : what shall wee thinke of Christ, liuing in such
 a generation ? But (O my brethren, beloued of the
 Lorde) open the eyes of your faith, and you shall
 se these things, they wer but ȳ beginning of sorow.
 What, shall we thinke was his greefe of mind for
 the Iewes his brethren, that were thus powred out
 vnto wickednesse: how did his great loue boyle in
 Exo.32.35. sorowes of hearte to see their destruction ? If Mo-
 ses, when he behelde the anger of God against his
 people in great compassion of their miseries, prayed
 earnestly vnto the lord: Forgiue th̄, O God, or raze mee
 out

out of the book that thou hast written. If Ieremie in fore-
seing ý captiuitie of Ierusalem, had so great griefe,
that he cried out: O that my head were full of waters, &
mine eyes a fountaine of teares, that I might weepe day &
night for the slaine of the daughter of my people. If Esay in
like abundance of loue bewailed his brethren that
would needes perishe, with these wordes of com- Iere. 9.2.
plaint: Turne away from me, I wil weepe bitterly, labor not
to comfort me, because my people perish. If Paule, ý most
excellent Apostle, hauing received but his portion
of the great loue of Christ e, called God to witnesse
that he spake the trueth, howe he had great heauiness,
& continual sorrow of hart for his brethren,
and that for their sakes, him selfe wished to be sepe-
rate from Iesu Christ, what manner of tearcs shall we
thinke were those which Christe him selfe poured Efai. 22.4.
out, when he wept ouer Ierusalem? what sorow of
minde, whiche then interrupted his speeches, and
made them vnperfect: howe deepe was that angrie
griefe printed in his bowels, when he behelde the
blindenesse of the people, and was sorowfull for
them: what manner of affection was it, that in the
middest of so great reproches and mockes, could
neuer be chāged, but prayed stil: Father, forgiue them,
they knowenot what they doe. Rom. 9.1. Luk. 21.41. Mar. 3.5. Luk. 23.34.

If it be grieuous vnto vs to lose the thing that
is moste deare vnto vs in ithis earthly Tabernacle:
howe muche more did this sorrowe pearce euен
through the bowels of our Sauiour Christe, to see
man taken from him vnto destruction, for whose
sake he would so willingly sacrifice vp his life? this
Dd.v. is

is an other spe&tacle in which we may beholde his greate dolour and anguish, to knowe the paines hee endured , and the causes of his mightie crynges.

But this also (dearely beloued) though it were exceeding, yet it was not all, no it was but a tast of grieve in comparison of the rest. Behold, if you can, his person here, and see the residue, and so you shall knowe the loue of God. His griefe was exceeding to see all vertue and godlinelle so troaden vnder feete: and it was yet more infinite to beholde Satan to preuaile against man, to his euerlasting condemnation. No creature could cuer beare such a perfect image of a man of sorrowe . But the height and depth of all miseries was yet behind: the sinne that he hated, he must take it vpon his owne bodie, and beare the wrath of his father that was powred out against it. This is the fulnesse of al paine that compassed him round about, which no toungh is able to vtter, and no heart can conceiue. This anger of his father, it burned in him, euuen vnto the bottome of hell, of the whiche anger, the prophet speaketh: *Who can stand before his wrath? or who can abide the fiercenes of his wrath, His wrathe is powred out like fire : and the rocks are broken before him.*

Nahu. 1.6.

When the Prophet was not able to conceiue the weight of his anger, and his voice cleaved vnto his mouth when he went about to vtter it, the hardest of all creatures he tooke for example , that the harde rocke did cleave asunder at the sounde of his wordes. And as it is sayde in an other place, such a voice

voice, as maketh the *forlorne wildernesse to tremble*. A voice so ful of terroure in the eares and hearts of the wicked, that the sun shalbe darkened at the sounde of it, and the Moone shall not giue her lighte, the Starres of heauen shall falaway, and the powers of heauen shal be shaken. No creature at all shall yelde his seruice vnto them, the elementes of the worlde shall seeme to melt away.

Psal. 29. 3.

This state of miserie Christe entred into, and sunke downe deepe in this confusion, and who can expresse his sorrow? Being full of goodnesse he had the reward of euil: ful of obedience, he was punished as wicked: ful of faith, yet had y^e reward of a sinner: inheritor of all things, and Lord of all, yet nothing at al to doe him duetic: the King of kings, and Lord of Lordes, yet made an outcast and abieet of the people: the ruler of all, and God of glorie, yet compassed with shame and great confusion: the authour of life, yet wrapped in the chaynes of eternal death: the onely begotten of his father, and his best beloued, yet cast off as a straunger, and chastised as an enimie: the brightness of glorie, and the beautie of the highest heauens, yet crucified in dishonour, and throwne downe into hell. O picture of perfect wretchednesse, and image of miserie, howe iust cause founde hee to crie out alowde, *My God, my God, why hast thou forsaken me?* His whole bodie and nature like vnto vs, altogether broken with the reward of sinnne: his soule poured out into all calamitie: the wrath of his father, and condemnacion resting vppon him. Howe truely may

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wee here say, and confesse the article of our faith,
He descended into hell? Howe liuely do we see it per-
 fourmed, that the Prophet speaketh of? *The snares of*
 Psal. 119 3. *death compassed me, and the paines of hell tooke hold vpon*
me: I found trouble and sorrowe. This was the cōpassi-
 on that he had towardes vs, by whiche he suffered
 with our infirmitieſ, more then Aaron, or all the
 priestes of the lawe coulde possibly haue done for
 vs. If we coulde possibly consider (dearly beloued)
 as we should, we would gladly imbrace him as the
 high priest for euer of ſy new testament: & when we
 shall bee made of one fashion with him, throughē
 ſome measure of his afflīctiō, to feele the weight of
 our ſinnes, then we ſhal confesse what cauſe he had
 of complaning, and howe dearely he hath bought
 the honour of the high Priest and Mediatour. The
 Lord lighten the eyes of our mind, that with open
 countenāce we may behold him, who for our ſakes
 endured ſuche a death of the crosse: we ſhould not
 then neede many exhortations, the remembrāce of
 the latter end woulde keepe vs ſafe from ſinne. But
 let vs now ſee what the apostle further teacheth vs,
 and while our ſaviour Christe is in theſe great ex-
 tremities, what fruite of wel doing he hath learned
 by it.

It followeth. *And though he were the Sonne, yet learn-
 ed he obedience by the thinges he suffered.* Lo (dearly be-
 loued, this was no little profite of al his troubles: he
 learned thereby, howe and what it was to obey his
 father, that when theſe thinges rested al vpon him,
 yet he could ſay in meekenesſe of ſpirite, *Not my wil*
my,

my father, but thy will be done, He might haue greate boldnesse that his obediēce was perfect. The shame of the world, the afflictions of the flesh, the vexatiōns of the minde, the paines of Hell , when these could make him utter no other wordes, but, *Father as thou wylt, so let it be done:* what hope, what faith did he surely build on, ȳ his obediēce was precious in ȳ sight of his father: this example is our instruction. We know then best how we loue the Lord, when we feele by expeſience what we will ſuffer for his ſake. It is an eafeie thing to be valiant before ȳ com- batte, or to dreame of a good courage before ȳ heart be tried: but in deede to be vnſhaken in the midſt of the tempeſt, and to ſtand vpright when the ground under thee doth tremble: this is to know assuredly, thou art ſtrong in deed, and to ſay with boldneſſe, thou ſhalt neuer be moued: this our ſauiour Christ might throughly glory of. The heauen, earth, & e- lementes, they were all his enimies: his Father in whome he truſted, ſhewed him an angrie counte- naunce: he that fainted not, but cryed ſtill, *Thy wil be done, O Father,* he may be bold of his obediēce: ther is no creature can make him falsifie his faith. If this be the fruite of our afflictions, the Apostle ſpeaketh not without great occation: *Account it for exceeding ioy, when ye fall into ſundrie troublee.* For what can bee more ioyful vnto the ſoul that is oppreſſed, then to giue this in expeſience, that neither heighe nor depth ſhal remoue him from the Lorde. The glorie of Abraham was exceeding great, when he had ſea- led it with practiſe, that he would foriake his coun- 1.Pet.4.3-8
trie Gen.21.8

trie & his kinted, and his fathers house, at the commandement of God, to go whither he would shew him : then he knewe by good prooфе, he was made worthie of Christe, when he could forsake father, mother, house, lande, and all thingee, to come vnto him.

The patience of Iob, was not throughlye knownen, till all his goods were spoiled , and he left exceeding bare, in that case when he spake so boldly: *Naked came I out of my mothers wombe , and naked shall I returne againe: the Lord hath giuen, the Lord hath taken away, as the Lord will, so is it done, the name of the Lord be praised for euer.*

Nowe might Iob be sure of the strong patience which should bring foorth hope, that never shoulde be confounded. Our brethren before vs, whiche so constantly haue holden ȳ profession of their faith, that ȳ flames of fire could not make it wauer, they had a good witnesse, that their election was sure, when they might speake by experiance, that nether life, nor death, could remoue them from the loue of God.

Thus the good grounde is knowne what it is, when the heate can not scorchē it , nor bryers and thrones turne the good corne into weedes : but through all stormes, it will giue nourishment to the seede, till it giue great increase to Gods honour & glorie. The best of vs all, let vs thanke God for this profitable experiance, for before it come vnto vs, wee knowe not howe greate the rebellion of the fleshe will be.

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The Apostles of Christ, they bragged not a little, that they woulde neuer forsake their maister Christ: he alone had the wordes of eternal life, and they would not chaunge him for another: they believed him, they knew him to be Christ the sonne of the liuing God: and there was no other sauour. But when they sawe the swordes and staues , the rulers offendēd, the people in an vprore, & the crosse at hande, their courage fell downe, they forsooke him al, and fled away . Peter was not a little stoute, as himselfe was persuaded, he would neuer forsake Christe, though he shoulde dye for his name: & for prooef of his courage, he drewe his sword, & stroke so venturously, that he had almoste slaine one : he seemed to be at a point, and fully resolued, that hee woulde not leauue his maister, till the sword should diuide them: but alas, this boldnesse was but a blast of woordes . When there was no remedie, but Christ must be had to Caiphas, Peter began to faint and to drawe behinde^l. When the peril was more increased, and they began to crye , *Crucifige* , Peter was more afraid, and beganne to sweare, hee knew him not, so greate infirmitie is in mortall flesh: experience is the greatest warrant, to knowe what it can beare. It is our bounden duetie, and the Lorde requireth it, that wee shoulde determine with our selues in all thinges, to approue our selues the witnesses of his Gospell in patience , in afflictions , in necessities, in stripes, in tumultes, in labours, in watchinges, in fastinges, in honour, in dishonour, in good report, in shame, in life, in death : and our comfort

comfort is greate, when we bee perswaded of these thinges, that we woulde contemne them. But how violently the fleshe will fight against vs, we can not well declare, till we haue made the triall.

We therefore (dearly beloued) whome it hath pleased God to keepe in heauiness through many temptations, wee haue here a salue against the woundes of sorrowe. Our afflictions do teache vs, howe farre we can obey the Lord. If in all griefe of body, I can say with patiēce: I haue held my peace, O Lord, because thou hast done it: then I knowe ȳ in all sorrowes of fleshe, I haue glorified God, and my hart reioyceth. If my minde be full of anguishe and sorrowe, so that all hope be faint within mee: if I can say yet vnto my soule, I will waite patiently for the Lordes leisure, then I knowe assuredly, God hath made mee obedient, and he will heare my prayer: so that this experience hath bred in mee the hope that shall neuer bee confounded: I may speake the wordes whiche the Heauens shall seale vnto, with euerlasting truth, nether fire, nor sword, nor principalities, nor power, shall remoue mee from the loue wherewith God hathe loued mee: a sure token of this saluation I haue found in mine afflictions: when I trauelled in sorrow, both of the body and mind, I found the grace to say: O Lorde doe thy will: this is no small cause why we should reioyce, when God doth make vs worthie to feele the triall of our faith. So dearly beloued, faint not in your mourninges, but endure patiently: you knowe not the happinesse of that which seemeth

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your miserie: let this bee the firste cause why wee shoulde be glad of temptations. And to the ende we may helpe our common infirmite, let vs learne yet more, why it is good for vs to be brought low: A most natale cōmoditie the Apostle rehearseth, where he writeth to the Romans · *Those whom God hath foreknowen, he hath also predestinate, to be made like unto the image of his sonne:* Loē (my deare brethren) these are the healthful counsels of the Lord toward vs, that we shoulde bee made like vnto his sonne Christ in many afflittiōs, that at the last, we might be also like him in eternall glorie. These are the riches of Gods vnsearcheable wisedome. Death once reigned through sinne, and he hath found a way to rise from it again into greater glorie. This victorie, bicause it was too great for saint or angel to obtaine, he hath appointed it to bee the worke of his onely begotten sonne, who made it perfect in a most excellent conquest: he hath taken vpon him our nature to make it strong, and in his owne person hee hath filled it with the fulnesse of miseries, with all sorrowes of fl. sh, with all anguish of mind, with persecution, with death, with sinne, with hell, with condemnation: and from all these, by the mightie power of his godhead he is risen again in our flesh, ascended vp into glorie, and sitteth on the right hand of maiestie and of power, being a mightie Sauiour vnto enerie one that shall followe him. So that this is our glorie in all afflittiōs, y^e we are fashioneⁿed by them into the similitude of Christe, and we are made like vnto him. So it pleased God, whē

Ec.

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Rom 8.3,

he woulde bring many children into glorie, to consecrate the Prince of their saluation through afflictions, and to make both him that sanctifieth, and those that are sanctified, all one: that they that suffer with him, shoulde also reigne with him: and they that die with him, shoulde also liue with him. So wee, when we feele many troubles so rest vpon vs, we may say, nowe we are like vnto Christ, especially, when we feele that greatest trouble, fullest of bitter sorowe, that is, the minde oppressed: it maketh vs specially like vnto him, that wee may saye with Paule: *now mee supple in our fleshe the remnant of the afflictiont of Christ.* Let me looke vnto the whole course of my life, & whatsoener pleaseth mee best, health, honour, riches, fauour, authoritie, friendship, wife, childe, in all these things I cannot yet behold the lively image of Christ. Affliction & trouble, a mind broken with remembrāce of sinne, a troubled spirit, these are the beginnings of great reioycings: with the horrours of death, and a conscience burthened with the wrath of God: Here light shineth out of darkenesse, and hope out of dispaire.

As I thinke my selfe furthest from the Lorde, so in deede, I am neerest vnto him: and when I think my selfe fullest of confusio, then ſy image of Christ is most lively within mee. The Lord may hide his face for a while, for a moment in his anger, as he did from Christ, but he muſt needes returne vnto mee with euerlasting mercies: for the image of his ſone is cleare within mee. A bleſſed ſorrow and woe full of happiness, that fashioned these dayes of my vanitie

nitie into ſimilitude of the age of Christ, that with him at last I might reigne for euer. A precious coūtenaunce is thiſ, in the ſight of God, that ſeemeth without beautie in the eyes of man: and an vnspekeable treasure of ioye and glādneſſe, ingrauen in these vſelleſſeſ that are but earth and aſhes .

When Christ is the paterne, whose ſimilitude wee doe beare , who canne bee diſcouraged vnder the Crosse? Wee are affliſted on euerie ſide, but not in ſuſhe a ſtraite that wee are ſhutte from hope: we are in pouertie, but not ouercome of pouertie : we are perſecuted, but not forsaken : wee are caſt downe, but we periſh not. We are troublid in all things, fightings without, and terrours within. 2.Cor.4.8 but God that comfortheſ the abieſts , he will comforde vs. Vnto this he hath predeſtinate vs, that we ſhoule be like vnto his ſonne in all affliſtions, & ſo bee glorified with him in the day of honour. Thus farre we haue heard two ſpeciall cauſes why we ought to reioyce in all temptaſions: the one, that ſo we leaſne true obedieſce, the other, that by the we bee made like vnto Christ. Adde yet vnto theſe one thirde cauſe out of the ſcripture, whiche when you ſhall haue learned, be bolde (dearely beloued) in all the fire of the ene mies . For beholde in the trueth of Ieſus Christ I dare bee your warrant, the greater your affliſtions are, the liker you are vnto Christ: yea if it ſhoule happen you to fall downe into hell, Christ hath diſcended alſo: you ſhoule then bee moſt like him in his agonies and bloudye ſweates.

The third cause at this time which I will touch, is this: God sendeth vs sundrie chastisementes, & especially that which is most grecuous of all other, the anguishe of spirite, and affliction of the soule: for this purpose that we should be warned in time, how to turne vnto him, & bee free from the plague when it commeth. For the iudgements of God that are dayly preached vnto vs, they pearce deepe into the heartes of the true belecuers, and the word that they heare, it worketh mightilie in them, more sharpe in their eares then a two edged sworde, it entreth thorowe them, euuen to the diuiding a sunder of the soule, and of the spirit, and of the ioyntes, and of the marrow, and examineth all the thoughts and the intentes of the harte, so that it is vnpossible that any parte of them shoulde be hid, but they are all open vnto iudgement, & heare the voyce of the Lorde. Then their sinne is reuiued in the midest of their bowels: their consciēce hath no rest, they feele death working in their harts, & hel is before them: they see sinne on their right hande, and Sathan on their lefte, shame vnder their feete, and an angrie Judge abouethem, y world ful of destruction without, and a worme gnawing the heart with in. The poore sinner knoweth not what to doe, to hide him selfe it is impossible, and to appeare it is intollerable: then he breaketh out into lowde cryinges? *O wretched man that I am, who shal deliuer me from the bo-die of this death:* he giueth no rest vnto his eyes, nor sleepe vnto his eyelides, vntill he find him that is able to saue him from this wrath: in his bedde by night

Upon the 5. to the Hebrews

night he seeketh him whome his soule loueth: in
the streetes and open places he inquireth after him,
and after many dayes in whiche hee can not finde
him, Christ sheweth himselfe at the last, a perpetual
deliuener, a victorious Lion of the tribe of Iuda, in
whome hee hath strong saluation: when hee hath
mourned, bycause of the plague that was before
him, Christ will approch neere, and wipe away the
teares from his eyes. This the prophet Abacuch set-
teth forth in his own person: *when I heard (saith he)*
the word of God, my bellie trembled, my lippes shooke at the
voyce, rotteness entred into my bones, and I trembled in my
selfe, that I might haue rest in the day of trouble. Euen so
(dearely beloued) it is with vs all. The plagues of
God because they are pronounced against iniquitie,
it maketh the childe of God to feare and tremble;
that so foreseeing the harme, he might prepare him
helpe, and by cause of the destroyer, seeke without
wearines vnto saluation: though hee hide himselfe
at the first, the wounded spirite and troubled harte
must needes finde him out. A greate cause of vn-
speakeable gladnesse, though we seeme swallowed
vp of pensiue sorrowe. We are full of greefe, but
we are chastised of the Lorde, because we shoulde
not be condēned with þ world: we die with christ,
but bycause we shoulde liue with him: wee lament
and weepe, but bycause that Christ might wipe a-
way all the teares from our eyes: we are deliuered
vnto death for Iesus sake, but bycause the life of Ie-
sus shoulde be made manifest in our flesh: we beare
about in our bodies the mortification of the Lorde

Ee.iii.

Iesus

Abac.3.16

A. Decrings. 24. reading

Iesus, but bicause the life of Iesus might be manifest also in our bodies: we haue anguylshe of spirite and vexation of minde, such as hath not ben from the beginning, but for this cause, that when sodeine destruction shall come vpon the carelesse world, we might lift vp our heades, and behold our redemp-
tion at hand.

Let vs then be bolde, and in pacience possesse our soules, for these causes wee are nowe afflited, that wee might receiue mercie, and finde grace to helpe in the time of neede: and for this cause wee tremble and are afraide, that after many praiers and supplications, we might be deliuering from the thin-
ges which wee haue feared.

It followeth in the Apostle *And beeing consecrate, he was made the Authour of saluation to all them that obey him.* In these wordes we are taught, what fruit & comoditie we haue through these bitter sufferings of our Sauiour Christ, & also by what meanes we are made partakers of it, the fruite is eternall saluation, the meanes to goe vnto it is obedience: in y^e first we learne, that all promise and hope of life is in Christ alone, he hath alone the wordes of life, hee is alone the bread of life, the water of life, the authour of life, the word of life, the tree of life, y^e only life: hee that beleeueth in him, hee hath euerlasting lite, and he that dwelleth not in him, shall see no life, but the wrath of God abideth on him. Take holde of Christ, and take holde of life: reach forth thine hand to anie other thing, and thou reachest vnto vanitie which can not helpe. Looke not for
life

life, but where it dwelleth, in the flesh of Christe alone there it resteth . Death hath reigned in all the worle beside, and led euerie creature into bondage. If thou looke vnto the heauens, there is but vexation and anguishe: if thou looke vnto y^e earth, there is but darkenesse and sorrow: if thou call vnto Abraham, he knoweth thee not: if thou crie vppon Angels, they can not helpe thee: if thou looke vnto thy workes, they are all vncleane; if thou trust in thy prayers, the Lord hath no pleasure in them: cal for the helpe of all creatures, they are subiect to vanitie: there is no life but in Christ alone . The Elders, the Angels , the beastes, and all creatures , they giue this honor vnto Christ: saluation is of him that sitteth vppon the throne, and of the Lambe: and altogether they crie , *Amen* . And if all the creatures which yet are excellent good , are not of power to giue any peece of this life : then what shal we think of those people enemies to God, and murderers of his saintes, which so long haue made vs beleue, that they haue life in themselues ? that they can forgive vs our sinnes for years , euuen as they will, manie or fewe : that they can make sacrifices propitiatorie for vs, y^e they can purge vs by Purgatorie fire, that their Pilgrimages, their pardons, their vowes, their holie orders, and such other spirituall drunkennes of their sicke brains, that these be auailable to purchase life? If they will not bee reclaimed, let vs rest in the counsels of our God, and say with Iohn *He that hurteth, let him hurt stil , and he that is filthie, let him be filthie still.* It is inoughie for vs, y^e Christ is our

life, that our life is hid with Christ in God: when Christ which is our life shall appeare, then shall we also appeare with him in glorie, Nowe while wee are in the dayes of our pilgrimage, the way that we must walke vnto the life of Christ, is to be obedient vnto his will. Whatsoeuer be the way that he wil shewe vs, and bid vs walke in it: let vs neither decline to the right hande, nor to the lefte, but goe forward in the same. We are not to looke into the worlde, howe our fathers before vs haue walked.

Our iniquities, & the iniquities of our fathers shall be bounde together, if we bee partakers of their euill docings. If we goe after Baalims, whiche our fathers haue taught vs, we shal be fed with y wormwood which our fathers haue eaten. The gouernement of the church, is vpon the shoulders of Christ: he giueth vs the lawe by which we liue, hee ruleth alone in the house of Iacob, his voyce must be followed. We may not now euerie one say, we haue a vision, we haue a dreame: God had spoken by his sonne and charged all to heare him. Wee may not boast our selues of Sainct or Angel, to hearken to new doctrines which we haue not learned: for god hath not put in subiection vnto Angels, these dayes of the Gosspell, in which we are, but vnto Christe, who is made the head of his people, and all thinges are in subiection vnder his feete: so that this is the way we haue to walke. Christ is our Lorde, let vs receiue his lawes: he is our maister, let vs follow his rules: he is our A postle, let vs heare his Gosspell, let vs obey in all thinges, and we shall bee established.

This

This is the glorie that God hath giuen vnto his sonne: he is our lawegiuuer, wee haue no other. If we will leaue the stubbernnesse of our owne harts, and obey him, as life is in him, so wee shall surely liue : for the Lorde hath not as greate pleasure in burnt offerings and sacrifices, as when the voice of the Lord is obeyed. It is an euerlasting trut^h, *That to obey, is better then sacrifice : and to hearken, is better then the fat of Rams:* for to disobey, is as the sinne of withcraft : and to chaunge the lawe that is set before vs, this is wickednesse & idolatrie . Let vs not be wise in our owne conceites, to frame God a religion, such as wee will. This is to drawe iniquitie with cordes of vanitie, and to pull sinne after vs, as with cartropes. A iust recompence of such weary labours, when God shal say vnto vs, *who hath required these thinges at your hande.* Let vs then followe so as wee be called, and bringe into captiuitie euery thought of man, to the obedience of Christe. And the Lorde our God for his Christs sake, giue vnto vs, heartes ful of humilitie, that we may think him wiest, & rest in his deccrees: that we be neuer spoiled through vaine philosophie, and the traditions of men, but hearken vnto him, who is onely wise, that at the last we may liue with him, who hath alone immortalitie, and shal fil vs with his glorie for cuermore.

Which times, the Lorde God bring especially vpon vs, and finishe the dayes of sinne, for his mer- cies sake, that we may enter into the heauens, whither Christe is gone before vs, and reigne with him.

Ee.v.

for

for euer, who is our only Sauiour: to whome with the Father and the holy Ghoste, three persones and one God, be all honour and glorie, worlde without ende. Amen.

The 25. Lecture, vppon the
10. verse, and so forth the resi-
due of the Chapter.

- 10 And is called of God an high priest after the order of Melchisedech.
- 11 Of whome we haue many things to say, which are hard to be uttered, because ye are dul of hearing.
- 12 For, when as concerning the time, ye ought to bee teachers, yet haue ye need again, that we teach you what are the first principles of the worde of God: and are become such as haue neede of milke, and not of strong meate.
- 13 For Every one that vseth milk, is inexpert in the word of righteousness, for he is a childe.
- 14 But strong meate belongeth to them that are of age, which through long custome haue their wits exercised, to discerne good and euill.



E haue heard before, what comparison the Apostle hath made between Christ and Aaron: and how the excellencie of Christ is incomparablie aboue him in all workes of the priesthood, & our benefite by him vnspeakable greater, as of whom alone is all saluation. The conclusion of the same

dispu-

disputation, is added nowe in the tenth verse : *And he is called of god, an high priest after the order of Melchi sedech:* which words doe conclude in short summe, al ȳ hath been spokē. First, that christ is our priest, & hath therfore ȳ name of ȳ high priest giuen him.

Secondly, what kinde of priesthod he hath: not Aarons, for, for it Aaron him selfe was sufficient, & appointed of God: but another spiritual priesthod, after the order of Melchisedech. Thirtly, that vnto this priesthood he was called of God : to this sense and meaning, the wordes are plainly set downe in this tenth verse, as you haue heard, of all which we haue spoken alreadie. Nowe, because this priesthod of Christe, after the order of Melchisedech, was not wel vnderstood, what kinde of priesthod it should be, of what vertue and grace: therefore the Apostle meaneth more at large to speake of this, that they might vnderstand it, as his maner is often to make exhortation to stirre vp their dull spirites, lest they should heare in vaine: so here in the eleventh verse and after following, he maketh a long digression vnto the beginning of the vii. chapter, both to persuade them to holde a good vnderstandinge of all that hath been spoken, and to prepare them more diligently to other things, that should bee taught, that so they might all glorifie God, in good wisedome, and knowledge of the mysterie of his will. And this exhortation he beginneth thus: *Of whome we haue many things to say, which are hard to be declared.* because you be dul of hearing. Here, first the apostle, the more to stirre them vp diligently to learn this my-
sterie

sterie of Melchisedech, how he was a figure of our Sauiour Christ, and the priesthood of Christe was represented in him: he saith, first, that the matter is harde and difficult to be declared, and therefore requireth great heede and diligence.

This place (dearely beloued) let vs learne well, for it hath many good instructions in it: it is harde, saith the apostle and therfore you must adde more diligence to it.

Here firste wee learne a good cause, why it pleased God to leaue places in Scripture harde to vnderstand, like as other places are easie: for as the easinesse is because none shoulde be discouraged, but all learne, so the hardenesse is, because none should be negligent and carelesse. And heerein, the Lord hath delt also mercifully with vs: for, seeing all carelesnesse in reading his worde, in whiche his wisedome is reuealed, is the taking of his name in vaine, our owne profite doeth nowe make vs take more heede of this sinne: for we cannot vnderstand or be edified by it, but with our care and diligence: for so the Apostle here exhorteth his brethren: the thing is hard and difficult wheroft we speake, therfore marke it more carefully and giue greater heed to vnderstanding. This then is a good cause why the scripture is hard, euen that we shoulde put farre from vs, all idle sluggish thoughts, and prepare our seues with a good conscience, and greate diligence, as oft as either we heare or read the same. And why should it not be so? is there any knowledge & wisdome learned, but by labour & diligence? to plow
thy

thy field,to dresse thy vineyard,to keepe thy cattel,
to builde thy house,to euery worke hath not God
appointed care and trauell? no otherwise hath God
dealt with his worde. The Papistes not knowing
this,or else dissembling it,they haue tolde vs an
other cause,why the Scripture is harde, and that is,
that either we shuld not at al presume to read it,or
if we do read it,yet we should not presume of any
vnderstanding of it,otherwise then the Church of
Rome hath taught vs. I doe not speake one worde
vntruely of them: not one of them ,but this daye
they will confesse it. This they teache. The scrip-
ture is harde, therfore euery man must not read it:
& if any do read it,yet he must vnderstande it after
the interpretation of the Church of Rome. Here(I
besech you) consider it diligently, and tel me whe-
ther in such doctrine there be any reason, trueth, or
godlines. We haue a controuersie with these men
whether the Churche of Rome be the Churche of
Christe or Antichrist : the cause must be tryed by
the Scriptures: Is it any reason nowe for them to
challenge,that we must beleue the scripture,accord-
ing to their interpretations ? Is not this to make
them Judges of their owne cause? when the Apo-
stle bad vs *Try the spirites,whether they be of God,or no,*
meant he(trowe you) we shoulde trie them accor-^{1,John,4.1}
ding to þe testimonie of the church of Rome? when
the men of Thessalonica tried þe apostles doctrine.
whether it were true or no: asked they the iudge-
ment of the church of Rome? Surely(dearly belo-
ued)all this is but childish follie. Which of vs euer
heard

Act.17.12

heard of any men, who woulde bee Judges in their own cause, except those of whom it is said: aske my fellow if I be a theefe: and beside their vreasonable talke, haue they any truth in their words? was there euer true and iust man that claimed this manner of triall? is it not confessed & agreed vpon among all men, that trueth seeketh no corners? & why runne they for defence to their own darke home, & feare y^e open iudgement of all men? Learne of our sauiour Christe, who is trueth it selfe, saith he not? *If I*

Ioh. 5.31. Shuld beare witnesse of my selfe, my witnesse were not true.

Ioh. 8.54 and againe: If I honour my selfe, mine honour is nothing worth. Then, if beside the wordes of his owne mouth, who was y^e sonne of Dauid, he had no testimonie, he could haue beene no true prophet: but therefore he was true, because his heauenly Father bare witnesse to him, both in his glorious voice, & in the assured testimonie of the lawe and the Prophets, and in all his miracles, which made it manifest that he was the sonne of God. If thus our sauiour Christ cōfirmed his credit vnto men, & offered him selfe to be tried by the scriptures: what proude people are these, and what proud words are in their mouthes, that would haue no trial of their doings, but the censure and iudgement of their own mouthes? Againe, this vreasonable & vntrue speach, y^e the church of Rome only must expound the scriptures, because they be hard: is there any godlinesse at all in so saying? is it not taught vs many times, that if we loue, feare, honor, serue God, we must obey his worde, keepe his ordinances, make all his lawe

lawes the rule of our life. Howe then do they loue God, or what godlinesse is in them, y giue not gods worde credit in it selfe, but make the truthe of it, to stande vpon their owne vnderstanding? This now we know, the hardnesse of scripture is not, that we should abstaine from reading and hearing it, nor because we should trust y interpretation of the church of Rome, but because we should with great & earnest affection, applie our studie, & pray vnto God, to lighten our minds, that we may be taught of his spirit. Now further let vs consider yet these words of the Apostle. *Because you be euil of hearing, not only (as I haue saide) they teach vs, because of the hardnesse of the scripture, to take more heede vnto it: but also very plainly and manifestly they teach vs, by what meanes the scripture becommeth harde vnto vs: that is, through our dull hearing.* And who so euer he be, to whome the scripture is hard, let him accuse his owne dulnesse: and whosoeuer blameth the Scripture in this behalfe, liee blameth him selfe, bothe of slowe cares, and of a faithlesse heart: for, is there any thing more plaine then these wordes? therefore it is harde, because you be dull of hearing. Take away from the man a deafe care and a careless minde, and thou haste taken from the scripture all obscuritie and darkenesse: leauue the man in his negligent minde, & thou makest the scriptures, as hard as any dark speache, or riddle. And I beseeche you, the more to confirme your faith in this persuasion, marke how oftē in the scripture this is taught vs, that nothing maketh

maketh the scripture hard, but our infirmitie. Our

C. 4. 2.

Apostle here once taught it before, The worde (saith he) did not profit them, because it was not mingled to them with faith. Saint Peter, when he had sayde of Paules

Epistles, that many thinges in them were harde to vnderstaud, he addeth: which the unlearned & the vn-

2. Pet. 3. 13

stable do peruerter, euen as they do al other scripture. Heere you see again y^e scripture is hard, but you se to whō

and why, to the wicked, because they are waue-ring minded, and will learne nothing, bee it never so plaine. Sainet Paule also speaking of the vnder-

2. Co. 2. 14

standing of the mysterie of the Gospell, sayth plainly, it is the carnall man that perceiueth not the thinges of G O D, and in deede he can never

vnderstande them, because they be decerned spiri-tually. Our sauour Christ him selfe, being asked

this question, why he speake so darkly and in para-bles, he aunsweth thus: To you it is ginen to knowe the

Mar. 13. 10

Mar. 4. 3. 1.

mysterie of the kingdome of God, but to those that are without, all thirges are done in parables. Coulde hee

speake more plainly? his worde is not harde vnto his children, but to straungers, to Infidels, to men

without God in the worlde, to those he speaketh darkly. Thē (dearly beloued) this case being so clere

let vs be bold to say to all that accuse the worde of God of hardnesse, as Sainet Paule hath sayd before

2. Co. 4. 4

vs. If the gospel be yet hid, then is it hid to those that perish, in whō the god of this world hath blinded their unbelieveing

minds, that the light of the glorious Gospel of Christ should not shine vpon them: for otherwise, y^e secret of y^e Lord

is reuealed to those that feare him, and his worde is

Psal. 25.

is a lantrone vnto their feete, and a light vnto their steps : it is not harde, but as Salomon saith: *It is easie Pro.14.6.*
to him that will understand: he is a scorner that seeketh it
and can not finde it. Moses saith : *the commaundement Deu.30.10.*
which I commaund thee this day, it is not hid from thee, nor
farre of, it is verie neere vnto thee, euen in thy mouth and
in thy harte to do it. The Prophet saith of the iudgements
 of God vnto his people, that they were *as Ose.6.5.*
the morning light. And the Lorde saith by the Prophet *Esa.45.19.*
I haue not spoken in secrete, nor in a place of
darknesse in the earthe, I said not in vaine to the house of
Jacob: Seeke ye mee. And if thus y^e doctrine of saluation
 were preached, while yet the people were taught
 by signes & figures: how cleare is it nowe since the
 sonne of righteousnesse hath shined in perfect light?
 what wrong is it to say still, the scriptures are hard,
 & to make them to be Sphynx his riddles, or y^e win-
 ding oracles of Apollo, which are the cleare words
 of the liuing God? I appeale to your owne consci-
 ences, all that haue experiance, whether haue you
 foud such hardnes in y^e scripture? or whether do you
 easily see how we are saued in Iesus Christ, & what
 obedience we owe againe vnto G O D ? I am sure
 ther is none of you, y^e with a single hart haue come
 to read y^e scripture, that were euer driuen back with
 any hardnes of it . Howe is it then, & why doe the
 papistes stil crie out of the hardnes of y^e word? why
 see they not this easines as wel as we? sure, I wil tel
 you, & the lord is witnes, how I tel you true. Those
 men, that haue come neere vnto God with their mouth,
 & honored him with their lips, but their harts haue beeene

farre from him: & they haue worshipped God in vaine, teaching doctrines which were precepts of men: and for this cause God hath couered them with a spirit of slumber, & hath shut vp their eyes: & the gospell is vnto them, as y^e words of a booke that is sealed: so that, whether they be learned or vnlearned, they can read nothing. This is the great and hidden cause: their sinnes haue found them out, & gods iudgements haue blinded the. Another cause, & that I told you before, is because they would lead vs blindfold after the Church of Rome: & this cause I make not of mine own head, theselues (as I said) will confess it. For this is a solemne decree in their late generall counsell of Trident, the 4. session, the 2. canon: that it belongeth to their holy mother Church, to iudge of the fence, & interpretation of the scripture, neither must we presume to leauie those interpretations although they were such as were never meete to be openly taught & published: And their great doctor Hosius saith thus: if we haue the interpretation of the Church of Rome, although we see not howe it can agree with the words of y^e text, yet we must beleue it. But are not these (thinke you) vnreasonable words? if they be not, examine mo of their witnessses, and at laste you shall find it & confess it, y^e they are not onely vnreasonable, but exceeding shameles men , while they hold this: y^e the scripture

Illiricus in is hard, and to bee vnderstood after the Church of
 norma- Rōe: for thus they haue termed y^e scripture, dead ynke
 concilii. thing without life, a dumb iudge, a nose of waxe , a blacke
 Sleyc. li. 23 gospel, ynken dimitie : these & such other wordes are
 Kemp. in witnes-

witnesses against them to all the world: and their own booke^s are extant: and with what spirit then haue these men spoken? surely, not with the spirite ^{exam. con-}
^{cil. Trident}
^{self. 4. con.}
 of the father Dauid, or of his sonne Salomon, who say: *The lame of the Lord is perfect, & conuerteth soules:* ^{Psal. 19.7.}
it giueth to the simple sharpnes of wit, & to the childe^re knowldege & discretion: Nor with the spirit of Paule, that saith: *All scripture is inspired of God, & is profitable to re-^{2. Ti. 2.16.}*
proue, correct, instruct, and to make a godlie man perfect to every good worke: this is not to call y^e scripture a wax-en nose, or ynken diuinitie, but these speeches are much more agreeable to the spirite of the old heretiques, which laid, the Prophecies were dreames. But to let their vncamelie speeches go, & to come again to our purpose, They crie out still, that the interpretations of the Church of Rome are the sense of the scripture. And woulde you now thinke, that these interpretations of the Romaines Church, were merueilous wise, graue, mysticall, seeing they wold haue all the worlde thus to reverence them? See therefore what they are, & iudge: I wil alledge vnto you some of them, in the weightiest matters of faith. You are wise, iudge what I say. These are the most learned expositions of al other, in which they boast not a little. Christ saith: *Thou art Peter, and vpon this rocke will I build my church:* Ergo, the Pope is head of the Church? how groweth this conclusion? forsooth thus, if vpon this rocke Christ will build his Church, then vpon Peter, for Peter signifieth that rocke. If vpon Peter, then vpon Peters successour: for the trueth doeth cleave vnto the chaire, & Peter ^{Cusan. ad.}
^{Beomos.}
^{Epist 2.}
^{Disti. 40.}
^{Non nov,}
^{in glofa.}

Ff.ii.

maketh

maketh his successour inheritour of al his goodnes. If to Peters successour, then to the Pope, for Peter was Bishop of Rome. And if the church be built vpon Peter, then Peter was chiefe of al others & so the Pope is head of the Church. If these collections be not theirs, let me be reprooved as a slanderer: if they be theirs, then be you wise to vnderstād what their religion is, for all these collectiōs are vtterly vntrue. It is vntrue that Peter is that rocke vpon which the Church is built: for our Sauiour Christe himselfe saith, he that heareth my wordes and perfourmeth

Mat. 7.24. them, he buildeth vpon the rocke. It is vntrue, that what faith Peter had, the same muste bee leatfe to Peters successour. For Scribes & Pharaees, buyers and sellers, succeeded Moses & Aaron. It is vntrue that Peter was Bishop of Rome, for he was the Apostle of circumcision: therefore it was viterly vnlawefull for him, to be a Bishop among the Gentiles. Againe they reason thus. The Apostles say to Christ: *Lord, beholde heare are two swordes:* therefore Popes hath both ciuil & ecclesiastical gouernment. Might they not better haue reasoned, when Peter would haue vsed one sword, Christe comauanded him to put it vp, therefore no such sword at all belongeth to him. Againe, they say: Christ promiseth to his Apostles, the comforter which shall teach the all truth, therfore the church of Rome cannot erre: howe bring they all the Apostles to the Pope of Rome? howe do they drawe it that was spoken in Hierusalem, two hundred miles out of Italie, that it was ment onely of the Citie of Rome? Againe, they

they say, the sinne against the holy Ghost, shall never be pardoned, neither in this world, nor in the worlde to come: *Ergo*, there is a purgatorie: such are their profes in their greatest mysteries. And is not this (trowe you) a miserable doctrine, which hath no plaine and direct scripture, but by such wrested and straunge expositions can onely be proued? & this I speake of their best expositions, which to this day they holde and reuerence: but infinite other expositions they haue, and in times paste of greatest account, for they are written in their masse books, their portefesses, their pontificals, their legends, their decrees, their counsels, their lawes, that you may be sure they were expositions of generall consent and greatest force, howe soeuer now some woulde dissemble them: and these are such expositions, as I assure you, (& I beseech you to beleue it: for before the liuing God, you shall finde it one daye true:) the mad men of bedlem can not speake more foolishly. They reason thus. Peter drewe his sword & cut off Malchus eare, therefore the Pope is heade of the Church. The world was finished in seuen days, therfore none must marrie within seuen degrees of kinred. God made two great lightes, the Sunne & the Moone, therefore as much as the sunne is brighter then the Moone, so muche the Pope is greater then the Emperour. The Prophet saith, behold the face of thine anointed: thus, saith the Pontifical, is a Bishops pray er ouer the popes legat, when he kneleth before the Altar. Beholde I sende my messenger to prepare thy way before thy face, saith God Ff.iii.

Vide pet.
Cra. to 1.
Con. to 10

Anton in sum.

Par. 3. tit.

22. Cap. 5.

33. q. 3.

by

by his Prophet Esay : the pontificall vseth this as a prophesie fulfilled, when the Popes legate meeteth the Emperour to receiue him into the citie . I haue found Dauid my seruaunt, & annoyncted him with holie oyle. My loue is beautifull among the daughters of Hierusalem. This they applie to Kinges &

¶ Qneenes, when the clergie received the personally into their church. The Prophet saith: Sprinkle me Lord with Isole & I shalbe cleane: that they applice to the priest sprinkling with holie water. Lifte vp your head, O yegates: and ye euerlasting dores lift

Mat.7.24. vp your selues : that is, when the Clarke openeth y church doore for the Priest to come in with the crosse on Palme sunday. Tenne thousande such applications and expositions are in the booke, suche (I say) as I thinke no Bedlem man coulde diuise more vaine and foolish. Now, if any of the be ashamed of these doings, I pray God that shame maye be the triall of their countenance, which testifieth against them, & so be in them a good colour of repentaunce : if they will not bee ashamed then the wrath of y Lord is not turned away, but his hand is stretched out still, till he make their madnes knowē vnto all the worlde, & make them a hissing among his people, who haue so prophaned his word of life. And thus much touching the hardnes of the scripture, which the Apostle here speaketh of. It followeth in y Apostle. *For whereas concerning the time you ought to be teachers, yet haue ye need againe that we teach you the first principle of the worde of God, & are become such as haue neede of milke, and not strong meat: this is y cause*

Cause why the Apostle said, they were slow of hearing, because they had profited no more in knowledge: a gret while the Gospel preached & professed among them, yet they stil so ignorant, y^e they knew not the principles of their Christian faith. We haue had a great while the Gospell preached, wee might haue bene by this time doctours, if we would haue learned, I say not euerie day, or weake, or moneth, but euerie yeare a little: & what a shame is it for vs, if yet we be ignorant in the principles of faith?

Howe many sermons haue we heard, or red in vaine? how many times, haue we made the sower to sowe his seede in the high wayes, or among the thornes, and stones? If in xv. yeares, wee bee scarce past our A.b.c. when doe we hope that the secretes of the worde shall be reuealed vnto vs? Are so many yeares so small a portion of our life, that wee maye giue them to vanitie and learne nothing? the Lord graunt that wee may better looke vnto our selues: and seeing euerie day taketh away part of our life, and maketh this earthly tabernacle more to corrupt, let euery day bring increase of knowledge, and adde to our life, that when our course is runne, our faith may be kept, and we may find the crowne of righteousnesse, which God hath laide vp for those that be wise of hart. Or, if this counsell of the Apostle will not perswade vs, but by leasure in xv. yeres to come we will learne hereafter, I assure you, our graues will meeet many of vs in our wayes, while we are yet dull in learning: and when then shall be the time in which we will enioye our knowledge.

Ff.iiii.

Let

Let vs looke therefore to our selues, for I am afraid this sharpe rebuke of the Apostle, is as iust against vs, as it was against them: and it must needes make vs at last ashamed, except it make vs in time repent our sluggishnesse. And heere by the way, I beseech you to marke well this place, to see the difference of the spirit of trueth, and the spirite of errour. The Apostle checketh the people, because they bee so dull of hearing, that the woorde of God is harde vnto them, which ought to bee most familiar and easie. He rebuketh them of ignorance, that in so long time they haue not learned to be doctours in Christianitie, able to teach others. He threateneth them that if this greate sinne bee not amended, let them looke for no other, but that vengeance and wrath shall be a recompence vnto them. Thus the Apostle saith: but what saith the false apostolical man, the pope of Rome? forsooth he prayseth them of great modestie, that will not presume to read y^e scripture as those which are darke and obscure writings: he alloweth well of learning nothing, and after manie yeres to be neuer the wiser: for ignorance (saith he) is the mother of deuotion. He blesseth the men that haue no wisedome in them, & though they knowe not howe to giue account of their faith: yet he bideth them beleue as the Church beleueth, and they shall be saued. Can any thing bee more contrarie to other, then the Apostles doctrine is contrarie to this? why then do we not yet cast him off for shame & bid, fie vpō the beast, that speakest so presumptuously against the woorde of God? let him & his foo-

foolishnesse perish together : but let vs learne the knowledge of the Lorde.

It followeth. *For every one that useth milke, is in expert of the word of righteousnesse, for he is a babe.* The apostle before, prouoked them to diligence: first, because otherwise the scripture would be harde vnto them. Againe, because it was a shame, after so longe time to haue profited so little. Nowe, he exhorteth them by shewing the great hurt which shal be vnto them by their ignorance and rudenesse : and sayth that while they are such, they can neuer knowe the pretious, and hid treasure of righteousnesse, whiche Christ hath giuen onely to those that are wise, and haue learned his blessed Gospel. For better vnderstanding of this, you muste knowe this figuratiue speache of the Apostle, of milke and strong meate : by milke, he meaneth the generall principles of doctrine, as him selfe after declareth, as of repentance, of faith in Christ, of baptisme, of the resurrection, and such like, set out briefly in generall tearmes, and according to the capacitie of Childdren, with whiche they are prepared to the kingdome of heauen, and must still growe vp in more vnderstanding, till they doe see with all the saints the height, the depth, the length, the bredth, of Gods vnsearchable goodnessse in Iesu Christe, whiche the Apostle calleth here the word of righteousnes. Nowe, if we wil abide stil in our first instruction, & when gray haires shalbe mingled with our black, yet then still we wil be children in vnderstanding, the Apostles wordes shalbe iustified in vs, we are not meete disci-

ciples of the excellent knowledge of þy gospel : for he that is still at his milke, hath not yet tasted of the word of righteousnes, which is strong meate. And it followeth in the Apostle. *For strong meate belongeth to thē that are of perfect age, which through long custome haue their wits exercised to discerne good & euill.* In these words the Apostle maketh it more plaine, what is milke, and what is strong meate, and why they are so called : that is milke, whiche agreeth to beginners, and such as haue litle experience: that is strong meat, which is for old practitioners, & such as haue wiſdome to iudg between truth & falshod. And thus much briefly of the ſense of the wordes: out of whiche, what instruction we haue to gather for our owne edifying, I wil ſpeake more at large, God willing, the next time. Nowe let vs pray, &c.

The 26. Lecture vpon the 13. & 14. verſes, before mentioned, &c ſo forth vpon the 1. & 2. verſe of the ſixth Chapter.

- 13 For Euer one that uſeth milk, is inexpert in the word of righteousneſſe, for he is a childe.
- 14 But ſtrong meate belongeth to them that are of age, which through long custome haue their wits exercised, to diſcern good and euill.

CHAP.VI.

- 1 Therefore, leaving the doctrine of the beginning of Christ, let vs be led forward unto perfection, not laying againe the foundation of repentaunce from deade workes, and of faith toward God.

¶ Of the doctrine of baptisme, and laying on of hands, & of
the resurrection from the dead, & of eternal iudgment.



E haue hearde alreadie, what reprehension the Apostle hath heretoso made, of the slacknesse of the people, in learning the mysteries of Gods worde.

First, because they haue bene so carelesse, that they haue made the worde hard vnto them, that they cannot vnderstand it: where I tolde you, y^e whosoeuer he be that accuseth the scripture of hardness, the Apostle concludeth against him, y^e he hath a hard & dull heart. Secondarily, he rebuketh them in respect of the time, which hath beene so long, that they might nowe haue taught other, yet they neede to bee taught themselues, yea euen the beginnings. And heere I wishe vs to looke wel vnto our selues: for all men knowe howe long the time hath beene, in whiche the Gospell hath beene preached vnto vs, and how little we haue profited, God knoweth. Thirdly, hee blameth them for their slacknes, because by it they spoile themselues of a great treasure: for while they be thus rude and ignorant, the worde of righteousness, that is, perfect knowledge can neuer be taught vnto them, neither can they bee partakers of the excellent knowledge of the gospell of Christe: but it is vtterly impossible, euen as it is for children to eate strong meate. Then he sheweth who be strong, euen those that haue their wisedome perfect, so that they can judge

iudge betweene good and euill.

To this purpose are these laste wordes of the A-postle: *Euery one that useth milk, is inexpert of the word of righteousness, for he is a childe: but strong meate, is for the perfect, whiche through long custome haue their wittes exercised to discerne good and euill.*

Firste, wee haue here to learne this principle of Christianitie: he that is rude and ignorant, can not apprehend the excellent knowledge of the Gosspell of Christe: that is, he that can say no more but this, I beleue in one God: we must repente vs of sinne: wee are saued by faith: we must worship God in spirite and trueth: wee are baptised in the name of the father, the sonne, and the holy ghost: we beleue the resurrection of our bodies: we looke for eternal life: and suche like confessions in generall wordes: though, where that is confessed with a single heart, and a minde willing to learne more: God may and will, for his Christes sake, accept it vnto saluation: yet we that haue receiued of the Lorde, both time, and abilitie, ought more exactly to vnderstande, if we will not be dispisers of the manifolde graces of God: as for example, the childe is taught, that there is but one God aboue al, and to worship him alone, whome he confesseth in three distinct persons, the father, the sonne, and the holy Ghoste. Surely, a yong Christian man, which with this faith should humble him selfe before God, and crye: *Our father, which art in heauen:* no doubt, God would heare his prayer: yet notwithstanding, seeing this mysterie is not onely taught in generall termes, but is set out

also

also in more particular pointes,in knowledge of al
we must looke for the fulnesse of our comfort, and
reioycing that now we haue in God. Thou sayest,
I beleue in GOD the Father almighty: Thou sayest
well, and it is a holy confessiou, if thou haste heard
no more: but if thou haste also learned, that God is
a spirite, not of the nature of man, not like vnto the
idols of the gentiles, not like vnto any creature that
thou hast heard or sene: but a nature of maiestie &
glorie, incomprehensible & aboue the thoughts of
man: then thou oughtest heere to exercise thy sen-
ses with wise meditations, howe great and glori-
ous the Lord is, whom thine eye cannot see, thine
heart can not conceiue, no creature in Heauen or
earth can resemble vnto thee: so thou shalt learne o-
bedience: to say vnto thy senses, and vnto thy na-
turall heart, what haue I to do with you? Al carnall
cogitations and thoughtes of man, be they never so
high, of Kinges and Emperours, of golde and pre-
cious stones, they ar vile & filthy to carry into hea-
uen: if thine imaginatiōs will resemble them to the
God of glory, thou doest but fill thy soule with
corruption and rotteness: thy fleshly thoughtes
shall breed an vnbeleining heart, & thou shalt be y
foole which searcheth the maiestie, till he be ouer-
whelmed of y glorie: for thy God is a spirite, and in
spirite and faith thou canst onely see him. Thou
shalt nowe hate and detest the Idoll and Idoll ma-
ker, whiche haue fashioned thy God like vnto an
old man, with a gray beard, which haue made him
sit as in a chaire of estate, and giuen him Angelles
in

in gold and siluer & flaming fire to sit about him:
this is shame aboue all shames . To say vnto the
King, thou art a flauue: and vnto y nobles of y earth,
ye are villaines: they be wordes of honour in com-
parison of this vnspeakeble sacrilege , to say vnto
God, thou art like a man. Againe, when thou saiest
thou beleuest in y father, y sonne, and y holy ghost,
y sayest wel, & acknowledging in thine hart, three
persons & one God, in a mystery which thou canst
not expresse, thy faith is accepted. But when y hea-
rest, the father to be called y God of al grace, the au-
thour of life, being, & mouing : when thou hearest
the sonne called the shining brightnesse, and ingra-
uen fourme of the father, of whose fulnesse we re-
ceiue al increase of grace: when thou hearest y holie
ghost called the comforter, the spirit of sanctificati-
on, y pledge of thine election: whē thou hearest that
the father hath eternally begotten his sonne , the
sonne eternallie begottē of y father, the holie ghost
eternally proceeding from them both: In al this shal
we leart nothing for more cleare knowledg of our
faith? shal we not here confesse, the person of the fa-
ther to be the beginning & founteine of al goodnes,
glorie, life, and immortalitie: that we our selues &
what soever is vnto vs happie and blessed, all is on-
lie of his free grace & mercie? shall we not confess
that truely and naturally ,he is y father: and because,
he hath eternallie begotten his sonne, that his sonne
is one God with him without beginning: and shall
we not humble our selues, faithfully to beleue this,
and neuer to search or inquire of, how it is? for our
vaine

vaine and corruptible hearts, howe can they see eternall and euerlasting things? And because y^e sonne is the image of his father, shall wee not learne that we know nothing of God, nothing at all of his nature, Godhead, maiestie, working, wil, power, honour, life, and continuance for euer: nothing (I say) but what wee haue seene and heard in Christe his sonne: for he is the shining brightnes of his glorie. What haue I to doe with men, or with the children of men? what counsell can mine owne heart minister vnto me? I must rob the sonne of God of his honour, or I must confesse I knowe nothing of god, but in him only. Againe, if of his fulnesse wee receiue, we haue no felowship with god: but in him all grace, mercie, life, & immortalitie: to him it belongeth, of him wee haue it, and for his sake it is giuen vnto vs. So likewise, when the spirit is sayde to be our comforter, to proceede from the father & the son: we cōfesse he is one in nature and godhead with the father & the sonne, in personal substance, proceeding eternallie from them both, & because eternallie, therefore incomprehensibly, which wee beleue in faith and will not search by reason: only wee waite and reioice in hope, till God lighten our eyes to see his maiestie: and then our harts shall be wise to cōprehend this distinctiō of the persons. Now, this spirit being our comforter, we acknowledge that it is the person of the holie ghost, which putteth his grace into our hearts, to make vs wise, faithfull, holie, and so sealeth vnto vs in full assurance, our inheritance that is in Iesu Christe, according

ding to the free purpose, and good will of God his father. Besides all this, to confesse the humanite of our sauour Christ, howe in his owne person he hath borne the punishmente of our sinnes, and ouercome the diuel, who helde vs in bondage: howe he hath sanctified our nature in himselfe, and made it meete to stand before the presence of God, onely by faith, freely giuing vs his blessings. These and many other things taught vs in y^e scripture, to our exceedingin comfort, shal we neglect them, & learn onely the confession of Children? I belieue in God the father, God the sonne, & God the holy Ghost, three persons & one God. Sure if we wil do thus, I see no other, but that the little children through gods infinite mercie, shall be sauued, in y^e little knowledge that they haue learned: and wee by his iust iudgemēts worthy to be condemned, for his manifolde wisedome whiche wee haue despised. Then (dearly beloued) if we will not alwaies be childrē, neuer learned in the word of righteousness, let vs not onely hold the generall principles of our faith, but so farre also as particular points are taught and mentioned, let vs wisely learne them, till wee may feele in our selues good increase of Gods spirite, to loue him, to feare him, to walk before him, with al our heart & in all the waies which he hath appointed for vs.

Now in the wordes following. But strong meat is for the perfect, which through long custome haue their wits exercised, to discerne betweene good & euil. Here appareth (as I said) who are childrē & who ar stiōg: they

they are children which haue not yet had triall and
 experiance, whereby they might be rooted in faith,
 and confirmed by knowledge against all falshod &
 errore: which kind of childhod Saint Paule telleth
 the Ephesians, at the last we ought all to leauue of , &
grow vp in the unitie of faith, and of the knowledge of the Ephe. 4.14:
son of God, into a perfect man, and to the ful measure of our
age in Christ: that we be not always children, waueing &
carried about of every blast of doctrine by the deceit of me,
with craftines, which lie in waite to deceiue. And as this
is a plaine description of Children: so, as plainlye
here the Apostle sheweth who are perfect men: cuē
those that are able, with wise senses, to iudge be-
tweene good and euil, that is, who haue their minds
lightened with the word of God, so that they are a-
ble to trie what is acceptable & well pleasing vnto
god. Now (dearely beloued) if these words be plain
enough, giue me leauue to beseech you in this plaine
case, as Paul beseeched y^e Corinthians in the like. My
2. Co.14.20
brethren, be not children in understandinge: but children in
malice, but in understanding be of perfect age: and if you
see the plain and manifest meaning of the scripture,
what it is, be wise, and beleue it: and confesse this,
that we ought to be learned in gods worde, so that
we haue good grounde of our faith, and bee able to
confute falshod. As now in our owne dayes, we see
the Pope claimeth authoritie, that hee can dispense
against the word of God: but if our wits bee exer-
cised in the knowledge of the word of truth, we do
see where the sixe tribes of Israel do curse such pre-
sumption, 10.1.201. 10.1.202.

In the xxvi. of Deuter. vpon Mount Eball, Ruben, Gad, Asher, Zebulon, Dan, and Neptthalim, they pronounce a decree: *Cursed be he that confirmeth not all the words of this booke, & al the people shall say, Amen.* If to confirme and ratifie, bee not to repeale or giue contrarie dispensation, then al the Israel of the Lorde must accurse his blasphemie, that will dispense against the word of God. We see, the Pope vseth a triple crowne, and challengeth honor aboue Emperours and Kings: but if wee haue learned the commandements of Christ, and are lightened by it, to iudge betweene good and euil: whē Christ saith, *Kings of the nations reigne ouer them: and their rulers are called gracious Lords: but it shall not be so among you: we must needs knowe the Popes pride is intollerable, which taketh such honour vnto himselfe.*

Luk. 22. 25
Antichri-
stian's prid.

We see howe they cry against vs. *The Church, the church, &c make vs beleue that they are the Church and they cannot erre: but if we be exercised in the scripture, to discerne betwene trueth and falsehood, we knowe that Christ hath built his church vpon the rocke, which rocke is not Peter and his successors, in Rome (as ſy Pope expoundeth it) but our Sauiour Christ saith, He that heareth his worde and o-*

Mat. 7. 24. beyleth it, he is the wize man that buildeth vpon the rocke,
Mat. 16. 18. and neither stormes, nor tempestes, nor the gates of Hell
Ephc. 2. 20. ſhall preuaile against that building: and Sainete Paule
faith, The foundation or rocke vpon which we be builte, is
the doctrine of the Apostles and prophets. And who ſo
euer cometh vnto vs, & bringeth vs not ſy doctrine
though they ſay they bee Apostles, yet they be ly-
ers:

ers: and though they say they be the Church , yet they are an assembly of theeuers and murtherers.

Let vs then be wise at the last:it is not ignorance, it is perfect knowledge : it is not infancie, it is ripe vnderstanding that most commend vs vnto God. And marke it well, that you may know what God requireth of vs. That which is here translated, *long custome*, The Apostle calleth it *εξις*, that is , a knowledge with long studie and practise learned,as lawe in the iudge or counsellor, the physick in the learned expert Physician:so must diuinitie be in vs.

Againe , he saith: wee must haue our senses exercised: it is not inough to know, nor to knowe much, but wee must bring the practise of it in our life, neither concealing our knowledge , nor withholding our obedience, but with mind and bodie testifying our faith,till experience teach vs , y^e gods spirit hath the victorie in vs. Lastly , hee saith ,we must be able to iudge betweene good and euill , or as Sainete Paule tearmeth it, able to trie the difference of thin-
ges one from an other : that is , that we may know howe to discerne betweene Gods wisedome, and mans vaine inuention: betweene trueth and falsehood , betweene vertue and vice , not as the manner of some is , that still bee babes , and worse then babes , with whome if you will reason in their religion,to persuade them by the word of truth,they will say,I am not booke learned, I can not dispute with you, let mee alone with my faith,other men haue bene as well learned as they be now,I am sure they beleued otherwise , are not these miserable

people? and are not they more miserable, whiche thus haue seduced them? and shall not wee thanke God this day, who hath saued vs from suche vn-speakable madnesse, both of the cursed teacher, & of the wretched disciple? yes (dearely beloued) let vs thanke God, and let vs leauue the blind leaders of the blind, and let vs pray, that God would giue vnto vs according to his glorious riches, the strength of the spirite in the inner man, that by faith Christ may dwell in our hartes, and wee may apprehende with all the saintes, the hight, the breadth, y^e length, the depth, and know the loue of Christ, which is aboue all knowledge, and be filled with the fulnesse of God.

Nowe it followeth in the sixt Chapter. Therfore leaving the doctrine of the beginning of Christ, let vs bee led forward vnto perfectiō, not laying again the foundatiō of repentence from dead workes, & of faith towardes God. &c. In these wordes, the Apostle firste maketh the conclusion of his exhortation, therfore let vs learne the beginnings, and goe foreward vnto perfection. In the words following, hee sheweth by particular pointes what is the beginning beyond which wee must go, that we may be perfect, & hee numbreth foure points, repentence from dead works, faith towards God, the resurrection of the bodie, & eternal iudgement, which principles were learned & confessed of Christiā mens children, in the day of their confirmation, of gentiles that came to the faithe of Christ in the day of their baptisme: in this meaning some thinke he called these forenamed points, the doctrine

doctrine of baptismes, and laying on of hands: meaning thereby, that seeing this confession & knowledge is in vs then, when, first we are receiued into the fellowship of þ Church, to be partakers of their mysteries, howe ought we of all duties to growe vnto greater knowledg and wisedome, when now many yeares we haue been of the Church, & daily taught all the counsels of God? Or, it may be, that the Apostle here reciteth the maner of catechising, vsed then in Churches, for instruction of children: in which they were taught especially, these sixe principles of religion, what they are, and howe they should learne them: that is, Repentance, Faith, Baptisme, Laying on of handes, the Resurrection, and Eternall iudgement: which things being firsste learned of them, and giuen vnto them in booke, such as our Catechismes are, the Apostle may seeme to speake thus. Let vs not alwayes bee beginners: when wee were yet children, we learned this, since so long time hearing the word preached, and religion more perfectly taught vs, how shal we be blamable, if we learne no more? By which wordes, the meaning of þ Apostle is, to giue vs no time to rest, when we should thinke we were wise inough, wee neede learne no more: but as long as God continueth our life, so long we should continue our studie, still to knowe more of his vnsearchable wisedom and goodnes.

Touching the learning of these thinges, to bee milke and meate of children, I tolde you before by some examples, howe we might understand it: it

is milke,to knowe these things in the simplicitie of the words:it is strong meat,to be able to distribute them into euerie parte, and apply it to our selues in our life.Repentance, wherof he first speaketh,hath here a sorrow & purpose of amendement, as these affections can be in children,which is,to be greued, or wepe,for a thing done, and to beware afterward for feare of the like: but the wise and graue man, that hath profited in the schoole of Christ, his sorrow sinketh much deeper:he remembreth by good accompts,what things the Lord hath done for him, how he hath blessed him,from what present perils he hath saued him,& how againe himself hath ben euer vnthankfull,ynworthie of the least of all Gods mercies:yea,by many speciall crimes, deserving wrath and anger : which thoughtes doe worke in him a troubled spirite, and pensiue soule: so that, not onely teares, but the state of the whole bodie, sheweth the grieve of his minde: and not the bodie onely, but in all his life it worketh great care,much praying,anger with our selues, feare, desire, zeale, punishment also,that by iudging our selues we may preuent the iudgement of God:it maketh vs detest our sinne, and the remembrance of our sinne, as in the A&ts of the Apostles,they burne their bookes of sorceries, which were of great price & value:and as Saint Iude saith, *They hate eu'en the coate spotted with the flesh:* and according to this is the amendment of their life,with all loue and desire. If they haue bene extortiōnērs, they will make restitution : if they haue beene yſerers,they will giue back increase:if they

they haue giuen their handes, and knees, and mem-
bers of their bodies, to the Popishe Massle, with all
their strength nowe againe they will detest it, and
make it knownen, they hate their first sinne; this ma-
ner of repentaunce, is strong meate of perfecte
men.

The second point here spoken of, is faith toward God, of which so much as may be apprehended of children, is called milke: as to beleue that God the father of his great loue , gaue his onely begotten sonne Iesu Christ, to be made man, who in his bo-
die might fulfil all righteousnesse, and beare the pu-
nishment of sinne, which also by the power of his
spirit he ouercame, and hath gotten eternal redē-
ption, for all that shal beleue. But so to examine this
faith wisely, and according to Scripture, that when
we find the beginning in God the father, the work
in God the sonne, the applying and bestowing of
it in the holy Ghost: & when we be wise; so to dis-
tinguish these graces in euerie person, that yet we
diuide them not, as taking away frō the one vtter-
ly, what soever especially wee giue vnto the other:
this I say, when we haue so learned, that wee see all
the glorie of sauing health is in God, no merit or de-
serte in man, but that without the lawe, the righte-
ousnes of God is laid opē vnto vs, witnessed by the
lawe & by the prophetes, then we be perfect to feed
of this strong meate, that faith alone iustifieth . A-
gaine, when we know that this is the gift of God,
with whome there is no chaunge, nor shadowe of
chaunge, but he is constant in his loue for euer: whē

faith herof taketh boldenes , that neither height, nor depth, nor life, nor death, nor Angels, nor principalities, nor powers , nor any creature shall ever be able to remoue me from the loue with which God hath loued me : this assured boldnesse is the meate of the man of God, who is perfecte in faith.

Likewise Baptisme , the third thing here mentioned, the milke of it is to knowe, that by it they bee sealed in the couenant of Gods grace and mercie, which he hath made to y^e fathers & their childe: but to knowe by this, how to be baptised into y^e death of Christ, that as he is risen againe from the dead so we should walke in newnesse of life, that is, to knowe that our Baptisme representeth vnto vs, the free forgiuenesse of our sinnes, washed away with the bloud of Christ. While as hee died and was buried for our sinnes: so wee also shoulde die vnto sinn, that it haue no more rule in our mortal body: and as he rose againe from the dead, so that deathe hath no more rule ouer him: so we shoulde after live in newnesse of life , offering vp vnto God our bodies and our soules, who hath redeemed them , and purchased them vnto himselfe . To knowe all this according to the scripture, is the perfect knowledge of our Baptisme.

Imposition of handes , that was a solemne ceremonie vsed with prayer, in which it was declared, that the parties were accounted of God into hys Church according to the faith of Christ , whiche then they professed: this was the mylke which children had feed on . But to see in it a free and bolde

pro-

profession of faith, before all men to be holden, & a holy vowe, or promise, in whiche they bounde themselues to perpetuall holinesse, by the laying on of hands, as by a solemne othe, to haue it witnesse of the Lord they were his children, & to witnesse it in them selues, they woulde abide the temples of the holie Ghoste: to be short, to promise a perfour-mance of all, what soeuer was hoped for in vs, in the day of our baptisme: this is the strong meate. And this which this day ought to be practised, as a thing verie profitable in the Churche of God, it is miserably defaced by the Papists. For where it was in the Churche of God an vse, that Christian chil-dren should be taught the principles of faith, which when they had well learned, and could giue a good account of their faith, then in the open congregati-on, with prayer and laying on of handes on their heade, they are declared to bee receiuued as patta-kers of the graces and sacramentes of the Church. This good order the Papists haue chaunged, and made them a sacrament of confirmation, onely by the Bishop to be ministred, and by him to litle chil-dren of no knowledge, to whom hee giueth a new Godfather or godmother, which should speak for them when they cannot speak for them selues. And wheras in the scripture, this hath bene euer a cere-monie, in solemne blessings, in sacrifices, in admitt-ing ministers, in giuing spirituall giftes, and no where vsed but onely with prayer: this order see-med base to them, that knewe no end of their own inuentions, and they would needs haue crosses, ta-

pers oyl,miters,surplices &c. without which there was with them no confirmation: thus in this as in al thinges,prophaning the holie ordinance of God.

The resurrection of the bodie,an other pointe here mentioned,was for children,that they might knowe their bodies should not die,as the bodies of beastes,to consume in earthe and not returne: but that they should rise againe at the latter daye, and their owne bodies should be made immortall: but in this also,to see the glorie,what a bodie it is whiche shall liue euer,which shall be made like to þ body of Christ,which shalbe made able to stande in the presence and behold þ glorie of God,which shalbe set free,from sorrow,care,sicknesse,death,& al aduersitie. This mysterie which þ Angels of god desire to behold,when we can wisely se it,& know therefore we are here but pilgrimes and straunges another countrie is our owne,whiche God hath made and not man,in which we set our heart,with all the delight and pleasure of it,in this to reioyce: this is the strong meat with which the hope of the resurrection feedeth perfect men. Last of all,hecre is mention made of eternall iudgement,which was taught to children,that they might knowe,when al bodies should arise againe,then the Lorde woulde set a day of his iudgement,in whiche hee woulde iustifie and crowne with immortall glorie,all his children, and caste out into darkenesse and endlesse condemnation,al the wicked and reprobate. But,so to haue knowledge of this iudgment,that we now behold in faith,how the son of man shal come with

maiestie, & all his holy Angels with him : how he shal come with a great crie, with the voice of an Archangel, & with y^e blast of y^e trumpet of god, that all creatures may heare his voice, to restore again y^e bodies y^e they had consumed, so y^e al nations & kinredes of men should stande at once before him, of which he shal make separation on his right hande, and on his left, to fill the one with life and glorie, and put songs into their mouthes of euerlasting ioy: and to condemne y^e other in hell and death with shameful crying and gnashing of teeth. To knowe this with vnspeakable comfort, & long looking for of all the promises of God, and with feare and trembling at all his heauie threatnings: this is thy strong meate of eternall iudgement, which the Lord God of sp[irit]es graunt vnto vs, for his sonnes sake, who must needs be vnto vs a mercifull iudge, if we doe rest in him as in our only sauour. The time is past. Now let vs praye, &c.

The.27. Lecture, yppon the

3.4.5.and 6.verses.

- 3 And this will we doe if God permit.
- 4 For it is impossible that they, which were once lightned, & haue tasted of the heauenly gift, & were made partakers of the holy ghost,
- 5 And haue tasted of the good worde of God, and of the powers of the world to come.
- 6 If they fal away, shold be renued againe by repentance, seeing they crucifie againe to them selues, the sonne of God, and make a mock of him.

We



E haue heard before, the apostles exhortation that we should goe forward, and what pointes of religion hee set downe meete for children, beyond which we must goe, to knowe all the mysterie of God and Christ. And in these pointes here mentioned I told you, as the generall knowledge of the was milk, so yet exactly out of the scripture, to vnderstand them as we are taughr, that also it is euē strong meate. The apostle now goeth forward, & sayth: And this also we will do, if God permit, that is, by the grace of God, we will goe forewarde, wee will not be alwayes dul of hearing, and children of vnderstanding. These wordes are an encouragement vnto the, that they should not be discomfor- ted: for God woulde no doubt haue mercie vpon the: to giue them vnderstanding hearts, & learned minds, to apprehend and see the greeat saluation of the Lorde. Then, to the end that they shoulde not receiue the graces of God in vaine, but vse in deede all these good giftes to their own good benefite, he addeth, (because of the great rebellion of some, and hard harts that are not easily led) another reason vnto his wordes, which is ful of feare and terroure, as- suring them, y^e the Gospel can not be preached vnto them in vaine, but of force it must needes haue his fruite, and be a sweete sauour vnto God in Christ, either of life vnto life, if they wil beleue & hearken: or else of death vnto death, if they wil be despisers. To this purpose, he saith : *For it is unpossible to those*
which

which are once lightned, & haue tasted the heauenly gift, and haue bene partakers of the holy ghost, and haue tasted the good word of God, and the powers of the world to come if they fall away, that they should againe be renued by repentence: crucifying againe vnto them selues, the sonne of God, and making a mock of him. With these words, no doubt, he would shake of from them, al carelesnesse and fleshly securitie, whiche were sunken deepe in some, and whose sluggish dulnesse was not healed without sharp medicins: & therfore, he vseth these woordes very forceable, and sharper in deede then any two edged sword, to prick the conscience that was nigh seared vp.

Nowe (dearely beloued) that wee may vnderstande this scripture, and make it vnto vs a good comfort, whiche might seeme otherwise a heauie threatening: let vs consider in it, these two thinges: first, the purpose of the Apostle for which hee speakeith it. then, them selues what they signifie.

The Apostles purpose, is, to stirre vs vp, desirously to heare, diligently to learne, wisely to increase in knowledge, and obediently to practise y^e we haue learned: for this purpose it was first spoken , to this ende it is nowe written : if then it haue in vs this worke, and bring foorth this fruite, wee haue bene profitable hearers, and it is vnto vs, the Gospell of health, and the word of life. Let vs then not be, as our forefathers were, slowe of hearing , let the worde preached be mingled vnto vs with faith , let vs vse it to the glorie of God, that knowledge may increase, and tigheousnesse may abound in our life
and

and for our partes it skilleth not at all, what this great and heinous sinne should be, of which the Apostle saith, man can never repent him: for be it what it will, it is none of ours. This sinne is the sinne of those, that haue despised knowledge, but we ar desirous to learne more. This sinne is of the contemners of the croffe of Christe: but the eelight of our life is in it. This sinne is of men, that hane made the world their God: but God, whome wee serue, hath had mercie vpon vs, that we account all the world but dung, to the end we may winne Christe: and therefore, whatsoeuer this sinne bee, God him selfe beareth vs witnesse, it is none of the sinns which we haue committed: and where so euer they dwell that are in this condemnation, their tentes and tabernacles are not neare vs. And is not this a greate comforte, and a singular light rising (as it were) out of darknesse: that where there are such sinnes, as euen the remembraunce of them mighte make our bones to tremble, by their descriptiō we know them, that they are farre from vs, as the East is from the West, so that we neede not feare. Neither speake I this of mine owne heade but by good warrant of the Apostle himselfe, and by the worde of the holy Ghost: for after this heauie threatening, saith not the Apostle to them immediatly, & saith he it not to vs this day, that because we haue loued Gods saints, & haue rejoyced to glorifie his name, our state is faster knit vnto saluation, and these heauie things shal never come neare vs? In this persuation of perfect hope, we may stand boldly vnto th latee

later end, the scorners and despisers of whom you shall heare more here after, let them looke, and beware of vnrepentant sinne. And thus farre of the purpose of the Apostle, by which we being confirmed, that though we should fall through many infirmities, yet we can neuer fall away.

We may nowe more boldly examine the words, to learne as God shall instruct vs, what this sinne is. Let vs therefore come vnto the wordes. *For it is impossible, that they which are once lightened, &c.* We see here how the apostle setteth out the sinne against y holy Ghost, shewing who they are which commit it, what the sinne is, and what ende it bringeth. But before we further examine it, I must admonish you of two contrarie faultes which are cōmon vnto vs, in speaking of this matter. The one is too muche carelesnes, the other is too much feare. Some of vs scarce hauing any confidence at al, or any reuerence of Gods secrete iudgments, being altogether chil- dren & more ignorant then childrē, if at any time talke be of diuinicie, streight with carelesse harts, & venturous tonges, they are vp with predestination, or with sinne against the holy ghost. To these men I say : it were better for them, that they had neither tongues in their heads, nor hearts in their breastes, then that they should continue in this vnreuerēd & most vngodly vsage: for what do they else but blas- pheme y eternal wisdome of god? At all his words we shoulde feare & tremble: yet at his greatest my- stries, we are careles & mockers. The knowledge of his predestination should cast down our proud rea- son,

son,euē to the ground, to confess before him, that al his iudgements are vnsearchable, and al his ways are past finding out: yet we like fooles, who though we were braid in a mortar, yet would not our foolishnesse depart from vs: so foolishly we examine ſy high iudgements of God, to make thē agreeable to our blockiſh reaſon. Likewise, the ſinne againſt the holy Ghost, which is mentioned to make vs feare, that we be not diſpifers of the graces of God, but ſy we would loue him, & learne all his iudgementes, wherby we might affiſſe our ſelues of his fauour, ſy we cānot poſſiblie ſinne againſt his ſpirite: but whe-ther ſoever we fall, he woulde raise vs againe: as though this pleased vs not, wee make no ende of queſtioning, whether it be this ſinne, or that ſinne: when in deede, at all ſinnes we make but a mocke. This fault (dearly beloued) I besech you take heed of: praye, that you may caſt it from you: then no doubt, in this our matter, the truthe which we ſeeke for, in feare & reuerence god wil reueale it vnto vs. The other fault I ſpeake of, and of which we muſt take heed, is to much feare: for ſome of vs, and they of the beſt of vs, on whome God hath ſhewed ſingular mercie, greatly to humble them, ſo that they couer their faces, and hang downe their headeſ at the remembrance of their ſinnes, and hunger and thirſt after the righteousneſſe of Christ, they would not haue this ſpoken of at all, and euerie ſounde of the ſinne againſt the holy Ghost doth wound thē as it were to death, for feare leaſt themſelues ſhulde be holden in the transgression . To theſe men

what

what should I say? nay, what can I say? for y^e sume
of all Christ hath said, & spoken truely vnto them:
*feare not my little flocke, for it hath pleased your father to
gine unto you a kingdome:* and if he haue giuen vnto
them a kingdome, purchased with the bloud of hys
only sonn, how shoulde he not give also vnto thē y^e
victorie ouer sinne & death? And nowe (my good
brethren and sisters, who soever you be,) sith you
haue a spirit that desireth knowledge, delighteth in
obedience, loueth god, hateth iniquitie, reioyce in
this pledge of your saluation, for as the Lorde
doth liue, neither this sinne, nor the shadowe of
this sinne, shal come nere vnto you: only because it
is a saluing medicine to many of your brethren,
when they be sunken downe in rebellion: & bicause
it is the mightie word of the Lord, to crush in peeces
the reprobate before him: therfore I besech you
with glad and faithfull eares, to abide the hearing
of it, and feare not the smoke, when the fire canne
not hurt. Nowe, to come to our purpose. In these
words of the Apostle, I will shewe vnto you. First,
what manner of men they must needs be, that doe
fall into this sinn. Secondlie, what maner of sin it is:
Thirdly, with what maner of mind it is cōmitted:
whervnto at last I will adde some examples, y^e you
may see more clearly what it is. Touching the per-
sons which sin against y^e holy ghost, they are descri-
bed thus by their qualities: first, they haue ben once
lightened, secondly, they haue tasted of the heauen-
ly gift: thirdly, they haue ben made partakers of the
holy Ghost: fourthly, they haue tasted of the good

word of God, & of the powers of þ world to come: Vnto these qualities, we may ad more out of other partes of Scripture: in the 12. of Matt. our sauour Christ speaketh of such men thus, that the vnclean spirite is gone out from them, that they are sweeped & garnished: in the 2. Epistle of Peter the 2. chapter it is said of them, they haue escaped from the filthinesse of the world, through the knowledge of the Lord, & of our sauour Iesu Christ. By these & such like places we may cōclude that God hath many wayes made himselfe knownen vnto them, þ he hath giuen them vnderstanding, þ he hath quickened their spirits to receiue gladly his gospel, that they had a feeling of þ kingdome of heauen, they haue knownen sinne to be ful of miserie & vexation of spirit, þ they haue cōfessed, there is no ioy but in Christ. This is þ state of knowledg to which they were called, & these are the graces which they were indued with: wherby we may first cōclud, þ Turks and Infidels, that al Atheists & Epicures, they haue not yet sinned against the holy ghost, nor Pharaoh a vessell of Gods wrath, nor Sodome & Gomorra withall their filthines, not Rabsakech, or any such who woulde make themselues gods, they haue not sinned agaist the holy Ghost: they are accursed creatures, and their sinnes abominable, they are bondslauers of Satan, and straungers from the God of Israel: but yet, we may say truely: it shall be easier for all those of Sodome & Gomorra, for Tyre & Sidon in the day of iudgement, then for these wicked blasphemers of the holy spirit, which not

only

onely fulfilled the full measure of the Pagans sinnes, but haue also contemned the graces, which were giuen vnto them, and despised the spirite of which y^e Pagans were never made partakers. This briefely I haue set forth, what maner of men they be, whiche may fall away to so great confusion.

And that it may yet be made more plaine: let vs consider the wordes, by which the Apostle describeth them. This first marke of them is, that they bee lightened: that is, indued with the knowledge of God: not onely by the heauens, which declare his glorie: nor by the firmament, which sheweth his worke: nor by any of Gods creatures, in which his eternal power and Godhead doth appeare & shine: and of which light, all nations are made partakers: but they are also lightened with his holy worde, which is a lanthorne to their feete, and a ligh t vnto their steppes, and haue heard his gospell preached vnto them, vnto the which they haue agreed, that it is the word of life. The second note of them, is, that they haue tasted of the heauenly gift, the heauenly gift is the life and great saluation that is in Christ Iesu, by whome we are reconciled, which likewise Ioh. 4. our Sauiour Christ called the gift of God, speaking to the woman of Samaria: and this is that knowledge vnto which they are lightened by the gospel, and this they do not onely knowe, but of this gifte they haue also tasted, whiche is, they haue gladly sometime receiued it, and rejoyced in it, like as our Sauiour Christ describeth them by the Parable of the stonic grounde, hat incontinentlie with ioye,

they receiue the seede: and which also he noteth in the Phariseis, speaking of Iohn Baptist whiche was a shining lampe among them, and they for a season did reioyce in his light. The third note of these me is, that they haue beene partakers of the holy ghost: which is that many graces of the spítite of G O D haue beene giuen vnto them, as these two aboue named, that they be lightened with knowledge, & reioyce in their vnderstanding, which is neither of fleshe nor bloud, nor of the will of man, but of the holy ghost: vnto these we may adde also others, as the gift of miracles, the gifts of tongues, or any such that God hath distributed vnto these, euē as he wil: these thinges or any of them, when they haue received to y^e praise of God, & glorie of his holy name, they are made partakers of the holy Ghost, & they are blessed with heauenly blessing. The fourth note is, that they haue tasted the good word of God, not much differing from that they speake of, that they were lightened, that is, that they had knowledge of God, not onely by his creatures, but much more by his worde.

But here naming, *the good word of God*, he noteth especially the gospell, by comparison with the Lawe: as if hee shoulde saye, they haue knownen G O D, not onely by hys lawe, which is fearefull to the sinner: but by the more sweete vnderstanding of the Gospell, which saith: *Come unto me all yee that labour & are hearie laden*, so calling it *the good word*, as y^e which is y^e glad tydings of saluation: and therfore also good, because they haue tasted it good & ioyfull

full, and haue seene the glorie of it, as the greatest treasure that is giuen vnto man. The fift and the last note here set forth, is that they know & cōfesse that this Gospel hath the end eternall life: & Christ is a mightie sauour, who will keepe for euer those whome he hath purchased: & he nameth þ world to come, because the spirit hath lightened them, to see the latter end of this corruptible world, and to know assuredly, that heere they haue no dwelling citie: but an other habitation is made for gods chosen, not with mortall hands, but euerlasting in heauen. And calleth it, *the powers*, because it is made so strong in Christ Iesu, þ it can neuer be assaulted: for all power is giuen vnto him, in heauen, & in earth: and he hath made the heauenly citie glorious for his Saincts throughout all the worldes. Thus hath the Apostle described those persons, whom he biddeth beware that they fall not backe to chaunge so gret glorie into endles shame. For if they wil turne these things vpside downe, and the giftes that they had receiued to Gods glorie, abuse them to the reproch of his holy name, it is vnpossible they should rise againe to repentance. And thus farre, of þ persons, what giftes they haue receiued: wherein yet let vs vnderstand a great difference betweene these men which fall awaye, and the giftes which are in gods clest, that can no perish, nor euer sinne against the holy ghost. First in the measure of grace, that they haue receiued, there is gret difference or rather no comparison, then their obedience according to this grace is nothing like. The wicked are but ligh-

tened with the beginnings of the Gospell, the electe
are more instructed in the mysterie of godlinesse.
The wicked haue but tasted of the life þ is in Christ
the elect liue not themselves, but Christe liueth in
them. The wicked are but a little made partakers of
the spirit by some giftes of the grace that are with-
in them: the elect are watered so farre with the spi-
rite, that they be baptised into the death of Christe,
to die vnto sinne, to liue vnto righteousness, so that
sinne shall not reigne in the mortall bodie.

The wicked haue but tasted the Gospell of Christ,
and his sauing health: the elect are fedde with his
mercies, and still they hunger and thirst after hys
righteousnes: and see with exceeding ioy þ height,
the bredth, the length, the depth, of the mysterie of
their redemption. The wicked haue felt þ world to
come, and haue for a little while delighted in it: the
elect haue their conuersation altogether, and with
great gladnes looke from thence for a saviour, that
this lite is not deare vnto them, but they will holde
it foorth in their handes to all persecutions, to finish
this short course þ they haue here with ioy. These
are great differences, but the greatest is yet behinde,
the wicked, they are strangers, euen frō the womb,
not ingrafted into þ bodie of Christ, nor haue any
feeling of election in themselues: but the godlye
are indued with faith and assured hope, that if this
earthly tabernacle be dissolued, they haue a dwel-
ling place with G O D him selfe, who hath loued
them: this hope they delight in, in this they liue,
in this they rest: while this is assaulted, they des-
pise

pise the worlde: when this is vnshaken, then is their sorrowe, but the wicked it is not so with them: their hope is not this, for their ioye is onely heere: when they haue examined the secrets of their own hartes, they shall rather finde that their bellie is their God: for notwithstanding, all the gifts of God that they haue receiuied: yet they want this measure of faith, by which they are perswaded that God is their God, and their delight is all in the Lord alone. And againe, the obedience that they shewe in their life, it is not to ſt true obedience that God requireth as their faith is no true faith: for God requireth this alone, that we loue him with all our harte, with all our soule, with all our strength, with al our vnderstanding: and that wee loue our neighbour as ouर ſelue: but this loue is not in them, nor they haue not this ende of all their workes, that they maye glorifie God in all their life: the ioyes of heauen do ſomewhat moue them, and the paines of hell doe much astoniſh them, they ſee and know that gods maieſtie is vnspeakable, and his glorie infinit, his fauour is better then life: & his displeaſure is vntollerable, the glorie of his preſence, the firecenelle of his wrath: these thinges doe touch them, because they would escape his iudgement: ſo ſtill it is them ſelues that they loue. If there were, neither heauen nor hell, they would not care for God, nor Christ: ſo (as I ſaid) this is all their obedience because they loue them ſelues: but the godly, they obey for the loue of God: their owne ſoule is no ſo deare vnto them, as the name of the Lorde, to ſee it glorified:

Hh.iiii. nor

nor their owne life is precious vnto them, if the powning of it out, may bee to the prayse of his holie name . Thus much of the difference , betwenee the good and euill, as touching the grace of God, which they haue both received: whereby wee see plaine, that faith & holy loue are two especiall properties, by which the good & euil are distinguished, and by which we may trie our selues, if we be ligh-tened, as the wicked, or as the elect of God . Nowe let vs see the maner of rebellion, howe far they fall away: first we must obserue what points ſy Apostle hath before named : in the beginning of ſy chap. he mentioneth repentaunce frō dead works, faith toward god, ſy doctrine of baptisme, & laying on of hands, and resurrection frō the dead, & eternall iudgment, which here he calleth ſy beginning & foundatiō of christian amitie: then, he speaketh of an apostacie or falling away from all these points here named, euē frō the foundation & first beginnings, of ſy christiā faith, so that all the former light is quite put out, & the first vnderstanding is al taken away : they laugh now at repentaunce, & ſy first faith they accept it foliſh-nes: they esteeme not of our baptisme, no more the of the washing of their hands, & for any confirmation or ſolēne receiuing the in ſy church of god, they care not for it: the resurrection of the dead doth but feede them with merie conceits, they think pleasan-tly with theſelues, what maner of bodies they shall haue, the eternal iudgment though it make theſelues ſom-time affraid, yet they encourage theſelues againe, & ſay, tuiſh, it is a great way off, thus they haue turned
light

light into darknes,knowledge into ignorāce,hope
into errour,faith into infidelitie,glorie into shame,
& life into death. Speake to thē of the son of God,
they make a iest with the men of Galilie: tel them
of the sauior of ſe world,they will call him ſe Car-
pentars ſonne:ſuch a generall apostacie the Apostle
ſpeaketh of, and this he calleth the fall from which
man cannot riſe againe by repentaſce. For how can
they repente,when the Apostle noſeth them by this
mark among other,that they are fallen from repen-
taſce:they are now(as S. Paul ſaith)paſt ſorrow for
their ſinns,& as it is in the 2. to the Romanes,they
haue a hart ſe cannot repēt:ſo ſaith I. Peter,that they
haue ſuch eyes as cannot ceaſe frō ſinning. When
they haue done al things ſe ar abhominal, yet thei
will ſay,wherin haue we ſinned:ſo they contemne
because they are in ſe depth,& they can not return,
because they ſhall find no grace:they haue ſinned a-
gainſt the holy ghost,& cōdemnation is their por-
tion:they ſhall neuer repente, but fal into iudgmēt.
And thus farre of their ſinne,how great it is.

The thirde thing wee haue here to conſider, is,
with what minde they doe committe this greate
ſinne which here the apostle ſetteth out,with theſe
wordes : they crucifie againe vnto them ſelues the
ſonne of God, and make a mocke of him,whiche,
what can it be elſe, but euēn with the ſpirite of the
diuell(as ſaint Paule ſaith) to ſay that Christ is ac-
cursed:for was he not made vpon his croſſe,a curse
for vs, ſe we might bee made righteous to God
through him ? they ſe crucifie him againe, ſay they

Hh.v.

not

not again, y he hath a diuel, y by Belzebub y prince
of y diuels he casteth out diuels? doth not their hart
loade him againe with all opprobrie and shame? &
where it is said, they do this vnto themselues, it no-
teth how desirously & willinglie, & with what cō-
sent of mind they doe it, euen so as they woulde a-
gaine haue the croſſe of Christ a mocking ſtock in
the world: thus their owne conſcience is their accu-

Act.13.45. fer of moſt wicked rebellion againſt god. This alſo
appeareth plaine in the 12. chapter of Sainete Ma-
thew, where, when our ſauiuour Christ wil accufe y
Pharifeis of this great ſinne, it is ſayde, that he ſaw
their thoughtes. So, in the Aſtes of the Apoſtles,

Act.13.10. where the graces of God are magnified, by the prea-
ching of Paule and Barnabas, it is ſaid of the Iewes:

1. Sam.27. that when they ſawē it, they were full of enuie, rai-
ling, and gaineſaying all that Paule and Barnabas
had taught. So againe. Paule ſaith to Elimas: O
thou that art full of all subtilitie and mischiefe. And
it is written of Saule King of Israel, who ſo highly
hated and persecuted Dauid, yet he ſaide: Behold,
I knowe that thou ſhalt be king, and that the king-
dome of Israell ſhall be eſtablished in thy hand. By
these places it is cleare, that their conſcience and
heart, filled with enuie and malice, doe make them,
with all greedineſſe, to committe abomination.
And according as they haue thus caſt off God, ſo
God againe hath caſt off them, and giuen them vp
to their own vile affections: ſo that it is come vnto
them, according to the true prouerbe: The dogge
is returned to his vomit: and the ſwine y is washed

to the wallowing in the mire: their hearts are fat as brawne, that they can not repent: and their faces as brasse, y^e they cannot be ashamed: & therefore their sinne is written with an yron pen, and grauē with y^e point of a Diamond, y^e it may be kept in remēbrāce before y^e Lorde. And here againe we see: the weake consciences y^e tremble for feare of their transgressions, and mourne all day for feare of their sinnes: they are so farre off, from the sinne againste the spirite of God, that the spirit crieth in their behalfe: *Comforte ye, comforte ye my people* (sayth your God) speake comfortably to Heirusalem, and crie vnto her, that her warfare is accomplished, and her iniquitie is pardoned: for she hath receiued of the Lorde double for all her sinne. Their godly sorow hath brought forth their repentance, which is vnto saluation, and whereof againe, they shall neuuer repent them. Neither let thē here be discouraged with the exāples of Esau, Iudas, or any such, who maye seeme to haue ben sorrowfull: for they were not sorrowfull for their sinnes, as it is plainly testified of Esau, y^e he contēned his birthright, but they lame ted their ruine and condēnation, neither did they loue God, but hated their own punishment: neither did they striue against sinn, but gaue vnto it a kingdome with power and will to serue it. But we that feele the lawe of the spirite, striuing against the law of the fleshe, and in all our sinnes can say with saint Paul, that which we would not do, that we do: surely, we knowe no sinne against the holy Ghost: we are sinners, but as Paul was. Though our sinnes bee

Ezai. 40. L.

mo in number, & greater in weight: yet God our father, through his sonne Iesu Christ, doth pardon vs, and forgiue vs all our transgressions. Nowe, beside all this that we haue hetherto spoken, to conclude, let vs se the word it selfe by which this sinne is named: it is named the sin against the holy ghost, not against the Godhead of the holy ghost, for the same God is also father and sonne, nor against the person of the holy ghost, for it is no greater then y person of the father, & of the sonne: but it is to sinn against the graces of the spirit within vs, and so to sin against them, that wee contemne & despise the, treade them vnder feete, account them prophane. & maliciously carrie them away to all wantonnesse. This then is sinn against y holy ghost: euuen a continuall apostacie, & generall falling from God, to sin against thine owne conscience, so y thou dispise the graces of God which he had giuen thee to y setting out of his praise, and turn them to the contempt of his maiestie and glorie. Nowe, a worde or two, to shew this sone by examples, & so we wil make an end Our first example let it be Satan him selfe, and the Angels which did fall with him: howe coulde they be but lightened which dwelt in the presence of the father of light? & what outward temptation could they possiblie haue, which never had enimie beside themselues? nothing coulde possiblly bee in these, but an apostacie or falling from God : aiter which, the malice of their owne mind did seeke to rob God of his glorie, despising his goodnessse, and withhoulding y honor which they knew to be due

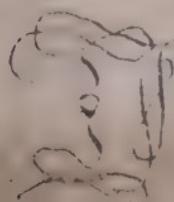
vnto

vnto him for their creation: thus sinning against y
spirite of God, they were cast downe into horrible
death: neither did euer God giue vnto them a rede-
mer, by whome they arise againe through repen-
tance. Other examples are not easily found, which
are cleare & manifest before vs: yet in many, som
appearances are, by whiche we may iudge, and not
lightly be deceiued. Cain slew his brother Abel, &
wherefore did hee slaye him? because his brothers
workes were good and his were euill. A horrible
sinne, to hate not the man, but the vertue of the man
and hate it so deadly , that the bonde of brother-
hood could not pacifie it : neither did he this of ig-
norance, for God instructed him, bad him leauie off
his anger, and lift vp his countenance: why shoulde
he be malicious to his good brother? neither was he
prouoked by any outward thing vnto it : for Abel
was obedient to him, as his elder brother: neither
did Abels vertue hurt him, but that in well doing
he might be also accepted: but the authour of sinne,
who wrought in his malicious heart , made him
haue no regarde of this : one purpose he had, and
that he held, except his brother woulde be wicked,
he would haue no peace with him.

Another example we haue in the Scribes and Pha-
risies : they knewe Christe came from God, and
that his miracles were wrought by the spirite of
God, and as Pilate iustly accuseth them , of enuie
and malice they sought to put him to death, their
conscience accused them in all their doinges:
they corrupted Iudas with monie, to betray him:

they

they hyred against him false witnesses they bribed
 the souldiours after his glorious resurrection, that
 yet they shoulde saye, his disciples stole him away
 by night. This great, wilfull, malitious working a-
 gainst the sonn of God, of men vtterly fallen away
 from y liuing God, our sauour Christ calleth it sin
 Against the holy ghost. To these (I thinke) we may
 adde Iulianus the Emperour, who for his moste
 wilfull renouncing of the Lorde Iesu, is called to
 this day y Apostata, who was accōpted at the first,
 as Hilarius calleth him, a gratiouſ and religioſ
 Emperour, but after being ſpoiled by philoſophie
 and vaine deceite, he beganne to account y worde
 of God to be but foolishnes, perſecuted the profes-
 ſours of it with manie mocks and taunts, that they
 muſt do good for euil, and bleſſe where they were
 curſed, and all his life made a mock of Christe, cal-
 ling him in reproch the Carpenters ſonne, and the
 man of Galilie, for no occaſion but only for this, be-
 cause he would malitiouſly ſtrive againſt Christe,
 as plainly appeareth in his laſt wordes, nowe euen
 dying, when he lifted his face vp to the heauens &
 ſayde: O man of Galilie, nowe thou haſte got the
 viſtorie. Thus by examples I haue ſhewed that,
 which before we heard in the worde, that the ſinne
 againſt the holy ghost, is a generall apouſacie from
 God, with wilfull malicie and an vntrepen-tant heart
 to perſecute his truthe vnto y end: from which ſinne
 (dearely beloued) as wee are bounde daily to pray
 that God of his mercie woulde keepe vs farre from
 it: ſo in the name of God I dare promise vnto you,
 that



that as many of you as feare at the remembrance of it, you are as farre from it, as ſt East is frō the West. For this ſinne is a mocking & scoffing at ſt ſonn of God: it is not a weeping and mourning, leaſt you ſhould fail into it. Nowe let vs pray. &

FINIS.

T O THE READER.

Gentle reader I thought good in this vacant place to ſet downe an excellent ſpeech uttered by the Author of this booke a little before his death: wherby thou maift clearly ſee and learn, that ther is a ſweet peace in death, to all ſuch as painefullie ſerue the Lord in life. For he being raifed vp in bed, and his friend requeſting him to ſpeake, the ſunne ſhone on his face, & thereby tooke occation thus to ſay.

There is but one ſunne that giueth light to the world: there is but one righteouſnes: ther is but one Comuniō of ſaints. If I were the excellentest creature in the world: If I were as righteous as Abraham, Isaac, and Jacob (for they were excellent men in the world) yet we muſt all confeſſe that we are great ſinners, and that there is no ſaluation but in the righteouſnes of Iefus Christ. And we haue all neede of the grace of God. And for my part, as concerning death, I feele ſuch ioy of ſpirite, that if I ſhould haue the ſentence of life on the one ſide, and the ſentence of death on the other ſide, I had rather choose a thouſand times (ſeing God hath appointed the ſeparation) the ſentence of death, than the ſentence of life.

The praier which M. Deering uſed before his Lectures.

O Lorde God, which haſt left unto vs thy holy wordc to be a lanterne unto our feete, and a light unto our ſteppes, giue unto vs all thy holy ſpirite: that out of the ſame wordc we may learne what is thy eternall will, and frame our liues in all hoile obedience to the ſame, to thy honor & glorie, and increafe of our faith, through Iefus Christe our Lord, Amen.

Deering

DEring,in earthly life thy heauenly voice did teache
 The ruth offinnes,the trueth of endlesse grace.
 And with thy voice thy life conspired to preache,
 The praise of God,with longing to embrace

The sweete delights wherein his Saincts abound.
 O blessed Organ of so noble sound,

When thou didst crie repentant griefe for sinne,
 When with inspired breath from ghost diuine,
 Thy mouth powrde forth what hart did feele within,
 Thy deepe desire,to drawe men to incline

Their listening soules vnto the healthfull word:
 O happie they that turnd vnto the Lord.

And when thou didst his mercie sweete proclaime,
 And didst with thankfull and delitful voice
 Set forth the honour of his sauing name,
 To quench dispaire, and make the heart reioyce:

O happie hearers of so ioyfull newes,
 Vnhapie wretches that such ioyes refuse.

O happie thou, and all that shall with thee.
 Wel follow him, that ledde, and is the way:
 They followe well, whome hee hath blest to see
 The path and trust, the guide that cannot stray.

Oh well he liued, whom God did so apply:
 Oh well he died, that liues eternally.

Wee thank our God for thee and for thy life,
 And for the good that he by thee hath wrought,
 Thy speech,thy trauile,in his seruice rife,
 Thy writings left, whereby we still be taught.

And in thy death Gods holie name be blest:
 O blessed dead that in the Lord doe rest.







